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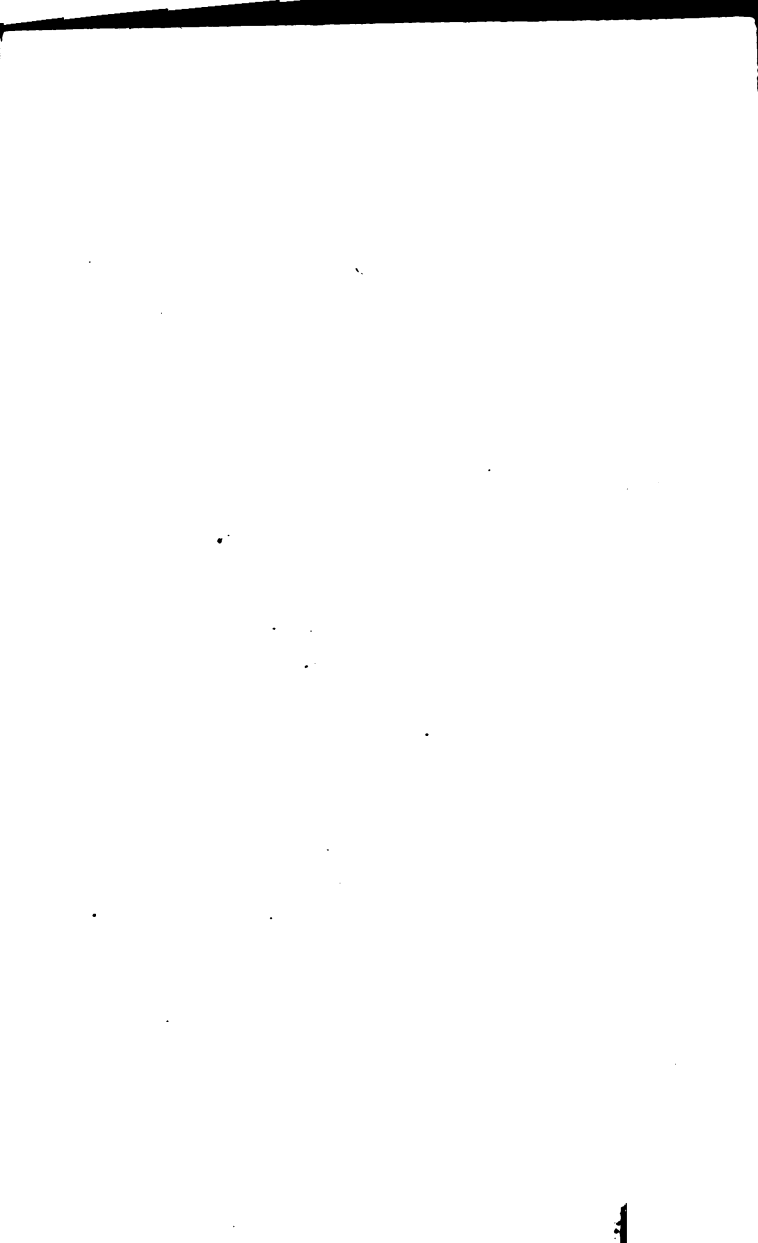
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NEW MARGINAL READINGS

AND

REFERENCES,

ADAPTED TO THE AUTHORIZED VERSION OF

THE HOLY SCRIPTURES,

WITH OCCASIONAL NOTES.

BY THE

REV. WILLIAM BURGH, A.B.,

Author of an Exposition of the Book of the Revelation,
Lectures on the Second Advent, &c.

THE FOUR GOSPELS, WITH A HARMONY.

A NEW AND IMPROVED EDITION.

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PREFACE.

THE following Work, in the first department of it, is an attempt to supply what has long appeared to be a great desideratum—to give in a small compass to the great mass of readers of the Scriptures the advantage, now confined to ministers and the limited number of others who have the time and means for extensive theological studies, of the light thrown on many passages by the labours of the various Critical Annotators on the Originals and Scripture Lexicographers, and especially those who have availed themselves of the collation of ancient manuscripts and versions made since our translation.

To some indeed the improvement required in the Authorized Version has appeared to be so extensive as to call for a new translation; but they have not reflected that, even were it possible to supersede the present by a better, there would still be counterbalancing disadvantages which render it far from desirable. It would be impossible to effect the substitution on account of the general familiarity with the present version, and the quotations which, in the long period that it has been in use, have been made from it in innumerable religious publications, which would still make it necessary for the purpose of reference; and were it

possible it would be far from desirable, if for no other reason, from its rendering utterly useless those most valuable works, second only to the Scriptures themselves, the **CONCORDANCES** to the English Bible, which it were vain to hope to see replaced by others accommodated to the New Version.

It is however not necessary, as our translators have themselves left us a precedent for a plan of improvement of the existing version, which only requires to be carried out more fully in order to give all the advantages derivable from subsequent critical research and study of the originals, namely, the **MARGINAL READINGS**, by which another translation of the received text is given, or the reading of one more approved, as may be; and to do this—to extend the present Marginal Readings, so as to embrace all material improvements of the authorized version—is the first object here proposed: in which department, it is hoped, the work will not only be useful to those who have not access to critical works, but also to those conversant with them, as a *Manual of Biblical Criticism*, comprising the results of much study of the originals, as well as of a careful comparison of the works of the best annotators, and a constant reference to the various Scripture Lexicons.

II. In addition to the Marginal Readings, a second object attempted has been to render more useful another aid to Scriptural knowledge no less important, though of a different character—namely, the **MARGINAL REFERENCES**.

Of the value of references to the Bible nothing

need be said, as they obviously rank first among comments on the sacred volume, making the Scriptures their own interpreter, and facilitating more than any thing else that Divinely commended means of attaining to heavenly wisdom—" *comparing spiritual things with spiritual,*" (1 Cor. ii. 13): so much so that (to quote the often before quoted testimony of one who ranks high as a Biblical critic)—' it is incredible ' to any one who has not made the experiment, what ' a proficiency may be made in that knowledge which ' maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary ' or exposition than what the different parts of the ' sacred volume mutually furnish for each other.* Let,' he adds, ' the most illiterate Christian study them in ' this manner, and let him never cease to pray for the ' illumination of that Spirit by which these books were ' dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be ' able to shake this learned Christian's faith.' (*Horsley's Nine Sermons*, pp. 224-238).

It is, however, to be regretted that the present state of the Marginal References is not such as to reward the study of the Scriptures with their aid ; for either they are too scanty—giving little more than a reference to places quoted, and passages strictly parallel—or they are multiplied to such an extent as, at sight only, to discourage from the attempt to consult them : while the universal complaint of those who have been at the trouble is, that, owing to the preponderance of

parallels merely *verbal* over the few that are at all *expository*, they have been at length compelled to desist.

The experience of this deficiency, while engaged in studies which involved an extensive comparison of Scripture texts, and the tracing of particular terms, first suggested to the Author's mind the importance of a revision of our Marginal References; but in prosecuting such a work other improvements would occur, of which the best idea will be given by a statement of the plan pursued, viz. :—

First—The various Reference-Bibles now in use have been examined, including 'Bagster's Comprehensive Bible'—'the Treasury Bible' also published by him—and, on the New Testament, the copious collection entitled '*Scientia Biblica*,' the editor of which availed himself of the collections of Canne, Browne, Bagster, and Scott, especially the last; of which, while he says that 'it is by far the best hitherto published,' he adds, 'although the subtraction of a few thousands would not render it less valuable to the Biblical student'—a remark which applies to all the larger compilations, in which *number* has been made utterly to frustrate *utility*, and a mere *verbal parallelism* takes the place of the *parallelism in sense*: the result of which is, that the reader may feel assured that he has here the really applicable references of those selections, with many new ones added.

Second—Particular attention has been paid to the distinction of subject in the various members of a verse or passage, in order that the references may be distributed accordingly; and sometimes the order of

the books has been departed from, that the references of the same bearing may stand together.

Third—In the instances of verbal references, where important, the ORIGINAL has been constantly compared, to prevent a fault common to such works—namely, mistaking an apparent for a real parallelism owing to our translation frequently rendering the same word in the original by several different English words, and vice versâ, several different words in the original by the same English. The correction of this defect has been also an object of primary attention in the Marginal Readings, with a view to a nearer approximation to that which is the perfection of a translation—the exhibiting as far as practicable, an exact imitation of the original: the neglect of which has rendered many passages obscure, or at least much weaker in force, and the parallelism as exhibited by the English concordance in many instances untrue.*

Fourth—Words found only *once* in the original are marked accordingly when of importance: as also, when such a word occurs in the original in but a few passages, the references to all are given, with a notice to that effect.

* In connexion with this point—the exhibiting to the English reader the true Parallelism of the original, in contradistinction to that which is often only apparent in the translation—the Author may be allowed to recommend to notice a work of which this constitutes one principal use, and which was originally planned and undertaken by him mainly with this view, namely, THE ENGLISHMAN'S HEBREW AND GREEK CONCORDANCES, in which the English reader is presented in one view with all the places in which the original term occurs, and its various translations in the Authorized Version.

And *Last*—In many instances of important transactions or names of peculiar significance, all the occurrences in Scripture are given in the references, and notice given ; so that the reader may have, by consulting them, the *whole* information of Scripture on such point in one view. See for example Matt. i. 20. ii. 11. iv. 1, *Note* (3). vii. 8. viii. 8, 13, 27. ix. 4, &c.

III. To these two departments, embraced in the work, is added a third, viz., occasional NOTES, for the most part *critical*, i. e. shewing the exact meaning of particular terms ; from the conviction that an accurate definition of the terms of Scripture is not only an indispensable requisite to its sound exposition, but often affords a ready solution of difficulties otherwise in vain sought for.

This outline, it is hoped, is sufficient to claim for this attempt the notice of the large class of Christian readers whose benefit is sought in it ; and in commending to such this aid to the attainment and communication of the knowledge which makes wise unto salvation, I desire in conclusion to remind them that (in the words of another already quoted) valuable as is the study of the Scriptures, even thus in themselves, and ‘ without other commentary or exposition than the different parts of the sacred volume mutually furnish for each other,’ it is yet only available as ‘ we never cease to pray for the illumination of that Spirit by which these books were dictated’—that no amount of knowledge of *the letter* will profit, or give the apprehension of Divine truth, without *the Spirit* which alone “ giveth life.”

NEW MARGINAL READINGS

AND

REFERENCES,

&c.

NOTE—*The Marginal Readings annexed to the Authorized Version are acknowledged wherever adopted.*

In the references, those which are merely parallel,—as the accounts of the same transaction, and quotations,—are enclosed thus [], to distinguish them from those which are expository.

THE TITLE :—“ THE NEW TESTAMENT.”

Although the title is no part of the inspired text, yet, on account of the various passages in which the word “ *Testament*” occurs, it is important to note, that in all we should read “ *Covenant* :” for though the original word, διαθηκη, has the signification of a *Testament* or *will*, as well as *covenant*, the latter is determined to be the true reading by the following considerations, viz :—

First—That the Gospel of Christ is not of the nature of a bequest or will ; nor is his death, as the source of blessing to those who believe, analogous to the death of a testator ; the remission of sins and eternal life not being *inherited* from him on his death, but derived through it as an *atonement* or *propitiatory sacrifice*.

Second—The word “ *new*,” referring to a former or “ *old*,” proves it not a Testament ; for then there must needs be two distinct bequests, two testators, and two deaths : whereas we know there is but one death efficacious to man as a sinner—one blessing derived, “ *eternal life*”—and “ *one Mediator between God and man* :” though there are two *covenants*, an “ *old*” and “ *new*,” as in the promise Jer. xxxi. 31–34, quoted Heb. viii.

6-13, &c. where, moreover, the word in the original is the same elsewhere rendered "Testament."

And Third—The occasion on which the words which we render "New Testament" were first used, namely, by the Lord in reference to his blood at the institution of the Communion, proves in itself that he intended "*The New Covenant*:"—See Matt. xxvi. 28, "*This is my blood of the New Covenant*," spoken in evident reference to the similar words pronounced by Moses on the ratification of the former, "*Behold the blood of the Covenant which the Lord hath made with you*;" (Exod. xxiv. 8.) where all must agree that "Covenant," not Testament, is meant, the Hebrew word there used never having the signification of Testament, being derived from a verb usually signifying *to cut*, and referring to the custom of making covenants over a sacrifice, between the parts of which the covenanting parties passed, as described Gen. xv. 9, 10, 17, 18; Jer. xxxiv. 18, 19; whence the uniform idiom in the Hebrew, "*To cut a Covenant*," where we read "*make*," as in the words of Moses just quoted, "*Behold the blood of the Covenant which the Lord hath cut with you*:" a phrase which utterly excludes the idea of a testament or will.

Accordingly, in the majority of the places where the word *διαθηκη* occurs—twenty out of thirty-three—our translators have rendered it "*Covenant*," viz. : Luke i. 72; Acts iii. 25, vii. 8; Romans ix. 4, xi. 27; Gal. iii. 15, 17, iv. 24; Ephes. ii. 12; Heb. viii. 6, 8, 9 (twice), 10, ix. 4 (twice), x. 16, 29, xii. 24, xiii. 20. The exceptions being, Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25, (all the same instance—the words of the Lord relative to the Cup of Communion); 2 Cor. iii. 6, 14; Heb. vii. 22, ix. 15 (twice), 16, 17, 20; Rev. xi. 19.

Of these the only one about which there can be any question is Heb. ix. 15, 16, 17; where, however, (though one exception would not affect the argument), the sense is much more clear reading "*covenant*;" in favour of which, it should be especially noted, is that first of all arguments in such cases—the con-

text, both preceding and following : the *preceding*, ch. viii. 6–13, by the confession of the translators themselves, where the Apostle opens the contrast between the two Covenants, of which chap. ix. is but the continuation ; and the *following*, verses 18–20, in which he refers to the act of Moses, and quotes his words, when ratifying the old *Covenant* ; where our translation “ *Testament*,” is again disproved by the term of which *διαθηκη* is predicated, “ This is the blood of the Covenant which God hath *enjoined unto you*,” (*ενευηλαστε*), a word utterly inapplicable to a will or testament, though properly applied to the old Covenant of which “ *The Law of commandments*,” (*ο νομος των εντολων*, Eph. ii. 15,) was the condition. The passage so corrected reads thus—the supplied words being, as usual, in italics :—

15. And for this cause he is the Mediator of the new Covenant, (as ch. viii. 6), that by means of death, for the redemption of the transgressions *that were* under the first Covenant, they which are called might receive the promise of eternal inheritance.

16. For where a Covenant (*διαθηκη*, a compact-by-interposition) *is*, there must also of necessity be brought in (*or* endured) the death of the interposed *sacrifice*, (*διαθυμειν*, answering to *διαθηκη*.)

17. For a Covenant is of force over dead *sacrifices* (*ανθρωποις*,—“ *men*” is not in the original)—otherwise it is of no strength at all while the interposed *sacrifice* liveth.

It may be added, that the word “ *Testament*” was introduced into our version from the Latin Vulgate, which first gave ‘ *Testamentum*’ as the meaning of *διαθηκη*, and from which the first English translation (Wicklif’s A.D. 1380,) was made.

THE GOSPEL BY MATTHEW.

CHAPTER I.

THE GENEALOGY.

Matthew, who wrote his Gospel for the Jews, gives the genealogy of Joseph the *legal* father of Christ, the Jews always reckoning *legal descent* in the male line ; but Luke that of his

real parent, Mary, daughter of Heli; see Luke iii. 23, where after Joseph, "*son*," supplied in the translation, must be understood as "*son-in-law* of Heli." A comparison of the genealogies, however, shows that both Joseph and Mary descended from David (Matt. i. 6, 7, and Luke iii. 31); and from David *through Solomon*, as is proved by the union of the families of Nathan and Solomon (the sons of David from whom Joseph and Mary came) in the person of Salathiel or Shealtiel, son of Jecooniah: Compare Matt. i. 12, and Luke iii. 27—(for "*son* of Neri" in the latter, reading again "*son in-law*," or as some suggest "*grandson*," i. e. by his mother's side.)

Again, Matthew, for the same reason, writing for the Jews, goes no higher than Abraham: Luke, who wrote for the Gentiles, goes up to Adam.

By both the Saviour is proved to be—1. *The son of David*:—2. *The son of Abraham*:—3. *The son of Man*:—The *first*, especially necessary on account of the promise, that he should, as David's son, sit on David's throne; (Luke i. 32; Isa. ix. 6, 7, &c.)—the *second*, to prove him "*THE SEED* of Abraham in whom all nations of the earth should be blessed," and the covenant with Abraham realized; (Gen. xvii. 5; Gal. iii. 16; Rom. iv. 16.)—and the *third*, to prove him "*The Seed of the Woman*," and "*Second Adam*," the Redeemer of man, and the restorer of his lost inheritance; (Ps. viii. ; Heb. ii. 5–8.)

In the Gospels by Mark and John, he is introduced as "*Son of God*," (Mark i. 1; John i. 14.) and *therefore* they give no genealogy.

1. *The generation, γένεσις*, only here and Jas. i. 23, where *natural*; and iii. 6, of (the) *nature*.

—of *Jesus Christ*, On the name *Jesus* see below, ver. 21. *Christ*, Heb. *Messiah*, i. e. *Anointed*: See on Luke iv. 18, clause 2, Note.

—*the son of David*, Ps. lxxxix. 35, 36. cxxxii. 11. Isa. xi. 1. Jer. xxiii. 5, 6. Matt. xxii. 41–45. Acts xiii. 23. Rom. i. 3, 4.

2 Tim. ii. 8. Rev. xxi. 16. See also on ch. ix. 27, cl. 2; and Luke i. 32.

—*the son of Abraham*, Gen. xii. 3. xviii. 18. xxii. 18. Gal. iii. 16. Heb. ii. 16.

2. *Isaac*, Gen. xxi. 2, 3.—*Jacob*, Gen. xxv. 26.—*Judas*, Gen. xxix. 35.

3. [*Phares and Zara*, Gen. xxxviii. 29, 30.—*Esrom* or *Hezron*, Gen. xlv. 12.—*Aram* or *Ram*, 1 Chron. ii. 9.]

4. [Ruth iv. 19–22.]

5. [1 Chron. ii. 10–12.]

6. [*David the King*, 1 Sam. xvi. 1, 11–13. 1 Chron. ii. 13–15.—*Solomon*, 2 Sam. xii. 24. 1 Chron. iii. 5.]

7. [On this versè, and to the end of ver. 12, see 1 Chron. iii. 10–17.]

8. and *Joram* begat *Ozias*; read, and *Joram* begat (*Ahaziah*, and *Ahaziah* begat *Joash*, and *Joash* begat *Amaziah*, and *Amaziah* begat) *Ozias*, or *Uzziah*, or *Azariah*.

Note :—Three names are here omitted between *Joram* and *Ozias*, viz. *Ahaziah*, *Joash*, and *Amaziah*, as appears from 1 Chron. iii. 12, 13. Various conjectures as to this omission have been made, but the most probable is that proposed by GRANVILLE PENN, in his ‘Annotations to the Book of the New Covenant,’ who, by a comparison of the Greek of Matthew with that of the Septuagint and Josephus, accounts for it most naturally as an error in transcribing:—the name of *Ahaziah*, which should come next after *Joram*, being written in these texts, *Οχαζιας*—*Och-Ozias*, which happens to end with the name which in Matthew now comes after it, a coincidence which commonly causes omissions in transcribing.

The restoring of these names (as he observes) will indeed disturb the calculation of the generations in ver. 17; but as it must have been made *after the omission*, and *depends upon it*, there is good reason for concluding with him, that it was a marginal note introduced into the text (of which there are a few other instances); and this is confirmed by the close connexion in subject between the 16th and 18th verses, which seems to require that they should be read in continuation.

11. *And Josias begat Jechonias* ; read, *and Josias begat (Jakim or Jehoiakim ; and Jakim begat) Jechonias.*

Note,—The omission of this name here appears again from 1 Chron. iii. 15–17, and, as stated in the present margin, it is found in ‘some copies.’ See again PENN, as above.

12. *Zorobabel*, [1 Chron. iii. 17–19. Ezra iii. 2. Neh. xii. 1.] Hag. i. 1, 12, 14. ii. 4, 21. Zech. iv. 6–9.

18. *the birth*, *γεννησις*, only here and Luke i. 14. But compare ver. 1.

—*espoused*, i. e. *betrothed* or *contracted* in marriage ; only here and Luke i. 27, and ii. 5. Among the Jews this involved the obligation of marriage as to *fidelity*, as the next verse shews. Compare Deut. xxii. 23, 24.

—*of the Holy Ghost*, Luke i. 34, 35. Rom. i. 4. Gal. iv. 4, 5. Heb. vii. 26. x. 5.

19. *to make her a public example*, *παράδειγματιζω*, only here and Heb. vi. 6.

20. *the Angel of the Lord*, read, *an Angel of the Lord.*

The following are all the instances of the appearing of Angels in the New Testament, excepting the Apocalypse where frequent :—Ch. iv. 11. Luke i. 11, 26. ii. 9. xxii. 43. xxiv. 23. John xx. 12. Acts. v. 19. x. 3. xii. 7. xxvii. 23.

—*in a dream*,—The instances of inspired dreams are :—Ch. ii. 13, 19, 22. Gen. xx. 3, 6. xxviii. 12–14. xxxi. 11, 24. xxxvii. 5, 6, 9, 10. xl. 5. xli. 1. 1 Kings iii. 5. Dan. ii. 3, 28. iv. 5, 19. vii. 1. (Also, *quere?* Matt. xxvii. 19. Acts xviii. 9. xxiii. 11. xxvii. 23.) Compare Num. xii. 6. Deut. xiii. 1–3. 1 Sam. xxviii. 6, 15. Joel ii. 28.

—*that which is conceived in her*, read, *that which is begotten in her*, (so the present margin, uniform with “*begat*,” as the same word is rendered all through the Genealogy.)

21. *JESUS*, (Heb. *Joshua*, i. e. *Jehovah-Saviour*.) As *Joshua*, Numb. xiii. 16. xxvii. 15–23. Josh. v. 14, 15 (with Heb. ii. 10). xi. 23. Heb. iv. 8, 9. *Jehovah-Saviour*, Ps. iii.

8. Isa. xii. 1, 2. xxv. 8, 9. xliii. 11. xlv. 21-25. Jer. xxiii. 6, (reading in all JEHOVAH for LORD :) Luke i. 46, 47. ii. 11. Acts. x. 36. Compare also 1 Tim. vi. 14, 15, and Rev. xvii. 14, with Deut. x. 17.

—*his people*,—Israel ; Ps. cxxx. 7, 8. Isa. lxiii. 7, 8. Matt. xv. 24. Luke i. 54, 68-75. Acts. iii. 26. v. 31. xiii. 23, 38, 39. The Gentiles :—Isa. xlix. 5, 6. Matt. xv. 22-28. Luke xxiv. 47. John x. 16. Acts iv. 12. x. 43. xv. 14-17. xxvi. 23. Rom. iii. 29, 30. xiv. 8-12. 1 Tim. i. 15. Tit. ii. 14.

23. *Behold, a Virgin*, read, *Behold, the Virgin*. So in Isa. vii. 14, here quoted, both the Hebrew and Septuagint, referring to Gen. iii. 15. See also Jer. xxxi. 22. Micah v. 3, 4.

—*Emmanuel*—*God with us*. Isa. viii. 8-10. ix. 6, 7. John i. 14. Rom. ix. 5. 2 Cor. v. 19. Col. ii. 9. 1 Tim. iii. 16. Tit. ii. 13. Heb. i. 8. 1 John i. 1-3. v. 20. Rev. xxi. 2, 3, 22, 23. xxii. 3-5. See also on the name *Jesus* ver. 21.

25. *Her first-born son*, Exod. xiii. 2. Num. viii. 17. Luke ii. 22, 23.

CHAPTER II.

1. *In Bethlehem of Judea*, ver. 5, 6. Luke ii. 4-7. John vii. 42.

—*wise men* : Gr. *μαγοι*, only here and ver. 7, 16, and Acts xiii. 6, 8.—the name of a sect of Eastern philosophers, and so perhaps better left untranslated, "*Magi*," as in the Syriac, Arabic, Latin, Italian, and French versions.

—*from the East*, 1 Kings iv. 30. See next verse, clause 2.

2. *King of the Jews*, Luke i. 32, 33. Isa. ix. 6, 7. Micah iv. 1, 2, 6-8, with v. 2. Matt. xxvii. 11, 37. John xii. 12, 13. xviii. 33-37, 39. xix. 19-22.

—*his star in the east*, Num. xxiv. 17, with xxiii. 7. 2 Pet. i. 19. Rev. xxii. 16. ii. 26-28.

3. *he was troubled, and all Jerusalem with him* :

Note,—Under the impression that the kingdom of Israel predicted by the prophets was about to be established, Herod feared for his throne ; and "all Jerusalem was troubled with him," be-

cause that kingdom, as the same prophecies state, was to be ushered in with judgments and great calamities on the nation, and especially on the city, from which a remnant only should escape. Accordingly so it will be at the second coming of the Messiah: see Zech. xii. xiii. xiv. Joel ii., &c.

4. *where Christ should be born, read, where the Christ; (i. e. the promised Messiah.)*

6. *And thou Bethlehem, &c. [Micah v. 2.]*

—*shall rule*, or with present margin, *feed*, (i. e. *tend*) as elsewhere except Rev. ii. 27. xii. 5, and xix. 15, where *rule*.

7. *enquired of them diligently, read, ascertained from them accurately...* (ακριβως, only here and ver. 16.)

11. *fell down and worshipped him.* The following are the instances in which Christ was worshipped—ch. viii. 2. ix. 18. xiv. 33. xv. 25. xx. 20. Mark v. 2–7. John ix. 38. Matt. xxviii. 9, 16, 17. Luke xxiv. 51, 52, (in all which the Greek word is προσκυνω, and the same that is used for the worship of God in Rev. xix. 10. xxii. 8, 9, &c.) See also ch. xvii. 14. Luke v. 8. xvii. 15, 16; and compare Phil. ii. 9–11. Heb. i. 6. Rev. v. 13.

—*they presented unto him gifts*, Ps. xlv. 8, and lxxii. 10, with 2 Chr. ix. 9, 10. Isa. lx. 6.

15. *the death*, τελευτη, (i. e. “*his end*,”) only here; but τελευταω often in this sense, τελος being understood.

—*out of Egypt have I called my son*, [Hosea xi. 1.]

Note,—that this, as well as the similar instance below, ver. 17, is strictly a *fulfilment* of a prophecy, and not a mere ‘*accommodation*’ or ‘*application*’ of an historical fact, is proved on the principle—most important to be recognized in the exposition of Scripture—that the whole of the Old Testament history has a *typical*, and, as such, a *prophetical* character. In particular, God’s people Israel were, in their history there recorded, the type. not only (as is generally acknowledged) of the church spiritual or Christian, in their redemption, separation from the world, &c. (1 Cor. x. 11, 1 Pet. ii. 9,) but, in their conflicts with their enemies and persecution by the world, of Christ also, with whom, as the Head of the body, his people are ever identified in their sufferings for his sake. Compare Isa. xlix. 3, where Christ is actually called “*Israel*,” with Exod. iv. 22, and the Psalms *passim*. How literal this identification may be, such passages as this prove, and may be further seen by comparing

the slaughter of the infants here with the slaughter by Pharaoh of the male children of the Israelites in Egypt, (the apparent hope of the nation's deliverance from bondage,) and the prophetic vision, Rev. xii. 1-6; as also the death, resurrection, and ascension of "the two witnesses," Rev. xi. 7-12, with the death, resurrection, and ascension of the Saviour. &c. And that the word '*fulfilled*' is correctly applied to *types* when realized, as well as prophecies, appears from comparing Exod. xii. 46 with John xix. 36.

16. *slew all the children*, read, *all the male children*, (τὸν καὶδας.)

—*two years old*, διῆρης, only here; but compare διῆρία, Acts xxiv. 27, and xxviii. 30, where alone it occurs.

17. *spoken by Jeremy the prophet*. [Jer. xxxi. 15.] See Note on verse 15.

23. *dwelt in a city called Nazareth*. Luke ii. 4. iv. 16.

—*He shall be called a Nazarene*, Isa. liii. 3. John i. 45, 46, Matt. xxvi. 71. Acts vi. 14. xxiv. 5.

Note,—That contempt alone is intended by the word Nazarene here, and that there is no allusion to the ordinance respecting the Nazarite in the Jewish law, is evident not only from John i. 45, 46, but from its being said, "that it might be fulfilled which was spoken by the *prophets*"—not any particular prophet, as above verse 15 and 17—but all who spake of his humiliation.

CHAPTER III.

1. *In those days came John the Baptist*. [Mark i. 2-4. Luke iii. 1-6. John i. 28.]

—*in the wilderness of Judea*, ver. 3. Luke i. 80. Judges i. 16. Ps. lxiii. title. 1 Sam. xxiii. 14, 15.

2. *Repent ye*, (μετανοεῖν, *to take-after-thought*, as opposed to ἀρενοεῖν; and so *to change one's mind*, Num. xxiii. 19, Heb. xii. 17, and consequently one's course of action, whence also frequently *to sorrow* for the former course.) Ch. iv. 17, xxi. 28-32. Luke xiii. 2, 3. xv. 7, 10. xxiv. 47. Acts ii. 38. iii. 19.

xi. 18. xvii. 30, 31. xx. 21. xxvi. 20. 2 Cor. vii. 10. 2 Tim. ii. 25. 2 Pet. iii. 9.

—*the kingdom of heaven, read, the kingdom of the heavens.*

Note,—This expression is peculiar to Matthew, (the other evangelists always using instead, "*the kingdom of God*,") and was commonly used by the Jews to denote the kingdom of the Messiah on earth, being originally taken from Dan. ii. 44, and vii. 13, 14, 22, 27, from which it is proved to be, not a kingdom in heaven, but *the subjection of the earth to heavenly rule*, in opposition to the misrule of the kingdoms to which it succeeds symbolized by "the image" and "four beasts," and thence called "*the kingdom of the heavens*:" compare also Dan. iv. 26, and Deut. xi. 21.

From the following references these three particulars are gathered—(1.) That it is not this present dispensation: (2.) but is now preached as the great object of expectation, by which also are determined the church's present position and duties: (3.) that it shall be at the coming of Christ: viz.

(1.) ch. v. 3, 10, 19, 20. vii. 21. viii. 11. xviii. 1—4, &c.

(2.) ch. vi. 10. xiii. 19. xxiv. 14. xx. 1. Luke xix. 11—27. 2 Thess. i. 4, 5.

(3.) ch. xiii. 38—43. xvi. 28, (with 2 Pet. i. 16, 17.) xxv. 6, 13, with 1. 2 Tim. iv. 1. Rev. xi. 15. xix. 11, 16. xx. 4, 6. Dan. vii. 13, 14, 26, 27.

—*is at hand*, ch. iv. 17. x. 7. Luke x. 9. xxi. 28—31. Rom. xiii. 12. Phil. iv. 5. James v. 8. Rev. xxii. 7, 20.

3. *by the prophet Esaias*, [Isa. xl. 3.]

—*prepare ye the way of the Lord*, (i. e. of JEHOVAH, as in the Heb. of Isa. xl. 3,—a decisive proof of the Divinity of Christ.) Luke i. 17, 76. Mal. iii. 1. See below, ver. 11, 12.

4. *his raiment of camel's hair*, &c. [Mark i. 6.] 2 Kings i. 8. Zech. xiii. 4. Matt. xi. 8.

—*his meat was locusts and wild honey*, Lev. xi. 22. 1 Sam. xiv. 25, 26. Matt. xi. 18.

5. *then went out to him Jerusalem and all Judea*, &c. [Mark i. 5.] Luke vii. 24—30.

6. *and were baptized of him*. See verse 11, and references.

—*confessing their sins*, Josh. vii. 19. 2 Sam. xii. 13. Lev.

xxvi. 40-42. Ezra ix. 5-7. Neh. ix. 2, 16, 17, 26, 28. Job xxxiii. 27, 28. Ps. xxxii. 5. li. 3. Prov. xxviii. 13. Dan. ix. 3, 4, and to 20, (with Isa. lxiv. 5—end, Hos. v. 15, Joel ii. 12-18.) Luke xv. 18. Acts xix. 18. 1 John i. 8, 9.

7. *the Pharisees and Sadducees*, ch. xvi. 6, 11, 12. xxiii. 14. Luke xi. 39-44. xii. 1. For a definition of these sects see ch. xv. 1, and xvi. 1.

—*generation of vipers*, [Luke iii. 7. ch. xii. 34. xxiii. 33.] Gen. iii. 15. Mat. xiii. 38. John viii. 44. Acts xiii. 10. 1 John iii. 8, 10.

—*the wrath to come*, ver. 10, 12. Luke xxi. 23. 1 Thess. i. 10. Rev. vi. 16, 17. xi. 18. xix. 15.

8. *fruits meet for repentance*, (*μετανοια*, here first: see ver. 2.) Jonah iii. 5-10. Isa. i. 16, 17. lv. 6, 7. Ezek. xiv. 30-32. Luke iii. 8-14. Acts xxvi. 20. 2 Cor. vii. 10, 11.

9. *We have Abraham to our father*, Jer. vii. 3-7. John i. 13. viii. 33, 39, 40. Rom. ii. 28, 29. ix. 6-8.

—*to raise up children unto Abraham*, Rom. iv. 11, 16, 18. Gal. iii. 7, 9, 14, 29. Ephes. ii. 11-18.

10. *which bringeth not forth good fruit, is hewn down and cast into the fire*, ch. vii. 19. Luke xiii. 7-9. John xv. 6. Heb. vi. 8. Ezek. xv. 2-7. Isa. v. 1-7. xxvii. 11. xxxiii. 9-12. See also below, ver. 12, cls. 3, 4.

11. *I indeed baptize you with water unto repentance, but he, &c.* [Mark i. 8. Luke iii. 16, 17. John i. 15, 26-31.] Acts xiii. 24, 25. John iii. 26-31.

—*shall baptize you with the Holy Ghost*, Isa. xlv. 3. Acts i. 4, 5. xi. 16. xix. 1-6. John i. 32, 33. 1 Cor. xii. 13. See also on John xv. 26.

—*and with fire*, Isa. iv. 4. Mal. iii. 2-4. Acts ii. 3, 4. 1 Cor. iii. 12, 13, 15.

12. *whose fan is in his hand, &c.* Job xxi. 18. Psalm i. 4. xxxv. 5. Jer. xv. 6, 7.

—*gather his wheat into the garner*, ch. xiii. 30, 48.

—*burn up the chaff*, ch. xiii. 40–43. 2 Thes. i. 7, 8. Heb. x. 27. Isa. v. 24. Mal. iv. 1, 3.

—*with unquenchable fire*, Mark ix. 43–48. Isa. lxvi. 24. Jer. vii. 20. xvii. 27. Ezek. xx. 48. See also above on ver. 10.

13. *Then cometh Jesus from Galilee to Jordan, unto John*, [Mark i. 9–11. Luke iii. 21, 22.] ch. ii. 22. Luke ii. 39.

14. *to be baptized of thee*, see verse 11, clause 2.

15. *to fulfil all righteousness*, Psalm xl. 7, 8. Isa. xlii. 21. Phil. ii. 7, 8.

16. *out of the water*, or, *from the water*, (*awa*.) [Mark i. 10, 11. Luke iii. 22. John i. 32, 33.]

—*he saw the Spirit of God descending*, &c. (i. e. John saw, as appears from John i. 32–34.) Isa. xi. 2. xlii. 1. lxi. 1. Ps. xlv. 7. John iii. 34. Acts x. 38.

17. *a voice from heaven*, John xii. 28–30.

—*this is my beloved Son*, &c. ch. xvii. 5. Mark xii. 6. John iii. 35. v. 20. Eph. i. 6. Col. i. 13, *Gr*.

—*in whom I am well pleased*, Isa. xlii. 1, 21. Psalm xl. 6–8. Col. i. 19.

CHAPTER IV.

1. *Then was Jesus*, &c. [Mark i. 12, 13. Luke iv. 1–13.]

—*led up of the Spirit*, ch. iii. 16. Mark i. 12. Luke iv. 1, 14.

Note,—(1.) There is no analogy between this and 1 Kings xviii. 12, and the various other instances represented as parallel in the references of the Bibles now in use; the object *here* being to teach us that it was by the impulse and in the power of the Spirit which descended on him at his baptism, that Jesus encountered the temptation, and triumphed over the devil. See the parallel, Mark i. 12.

—*to be tempted of the devil*, Gen. iii. 15. Heb. ii. 18. iv. 15, 16. 1 Pet. ii. 22.

Note (2.)—“*to be tempted*,” *πειρασμ*, literally *to try*, *put to the proof*, from *πειρω* *to pierce or probe*: and so ver. 7, “*Thou shalt not put to the proof the Lord thy God*,” i. e. *to see whether His word of promise would prove true*: See Rev. ii. 2, 10; iii.

10, where *to try*; and John vi. 5, *to prove*; and compare Gen. xxii. 1. Sometimes, though rarely, it includes the being actually seduced to evil, or overcome by the temptation, as in 1 Thess. iii. 5. Jas. i. 13, 14.

Note, (3.)—“*The Devil*,” διαβολος, occurs here for the first time, and (with the exception of the account of the temptation in the parallel place, Luke iv.) occurs elsewhere in the Gospels only in ch. xiii. 39, and xxv. 41. Luke viii. 12. John vi. 70, and viii. 44, and xiii. 2,—the word used in the many other passages where we read “*devil*” being either δαίμων or δαίμονιον. The meaning of the word is ‘*false accuser*’ or ‘*slanderer*,’ and it is never found in the plural except in the following passages, where applied to men or women slanderers, viz.: 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. See διαβάλλομαι Luke xvi. 1, where alone it occurs.

2. *fasted forty days and forty nights*, Exod. xxxiv. 28. Deut. ix. 9, 18, 25. 1 Kings xix. 8.

—*he was afterwards an hungered*, ch. xxi. 18. John iv. 6, 7. Heb. iv. 15.

3. *The Tempter*, ὁ πειράζων, only here and 1 Thess. iii. 5.

—*bread*, (rather *loaves*, ἀρτοι,) ch. xiv. 19–21.

4. *It is written*, Ps. cxix. 11. Matt. xxii. 29. Eph. vi. 17.

—*man shall not live*, &c. [Deut. viii. 3.] ch. vi. 33.

5. *the holy city*, Neh. xi. 1, 18. Isa. xlviii. 2. lii. 1. Dan. ix. 24. Matt. xxvii. 53. Rev. xi. 2. Compare also Isa. i. 26. lx. 14. Zech. viii. 3. Ezek. xlviii. 35.

—*a pinnacle*, πτερύγιον, only here and Luke iv. 9. Dim. of πτερον, pluma, a feather; not ala, a wing; so Vulg. Pinnaculum, dim. of pinna.

6. *He shall give his angels*, &c. [Ps. xci. 11, 12.] Ps. xxxiv. 7, 20. Job v. 23.

7. *Thou shalt not tempt*. [Deut. vi. 16.] πειράζω, only here and Luke iv. 12. x. 25. 1 Cor. x. 9—a stronger term than πειράζω. See verse 1, Note (2) and References.

9. *All these things will I give thee*, Luke iv. 6. John xii. 31. xiv. 30. Eph. ii. 2. vi. 12. 2 Cor. iv. 4. Compare also Dan. vii. 13, 14. Rev. xi. 15.

10. *Get thee hence, Satan*, ch. xvi. 21–23. James iv. 7. 1 Pet. v. 8, 9.

Note,—"Satan" here first, (*Gr.* *Σατανας*, once *Σαταν*—2 Cor. xii. 7,) a Hebrew word signifying "*Adversary*," and in the Old Testament often applied to a human adversary, as in Num. xxii. 22. 1 Sam. xxix. 4, &c., as is *διαβολος* to human accusers: see verse 1, Note (3.)

—*thou shalt worship*, &c. [Deut. vi. 13, x. 20.] Rev. xix. 10, and xxii. 8, 9.

11. *then the devil leaveth him*, Luke iv. 13.

—*angels came and ministered unto him*, (*διακονω*, to serve or wait on a person, is here, to wait on with food, as ch. xxv. 44. Mark i. 31. Luke x. 40. xii. 37. xvii. 8, &c.) Luke xxii. 43. Heb. i. 14.

12. *was cast into prison*—read with present margin, *was delivered up*, *παριδοθη*, (into prison understood.) [Mark i. 14.] Luke iii. 19, 20.

—*He departed into Galilee*, Luke iv. 14, 31. John iv. 43.

13. *leaving Nazareth*, &c. [Luke iv. 16, 30, 31.]

—*upon the sea coast*. (*παρεθαλασσιος*, only here; i. e., on "The lake of Gennesaret," called also "The sea of Galilee," and "sea of Tiberias:" see John vi. 1, 17, and 18, with Luke v. 1, &c.)

—*the borders of Zabulon and Nephtalim*, (or coasts, as *ἡμια* always elsewhere.) Joshua xix. 10–16, and 32–39.

14. *spoken by Esaias*. [Isa. ix. 1, 2.]

16. *The people which sat in darkness saw great light*, Isa. xlii. 6, 7. xlix. 6. Luke i. 78, 79. ii. 32.

17. *from that time Jesus began*, &c. [Mark i. 14, 15.]

—*Repent: for the kingdom of heaven is at hand*, read, *of the heavens*, ch. iii. 2, References and note.

18. *And Jesus, walking by the sea of Galilee, saw two brethren*. [Mark i. 16, 17, 18. Luke v. 1, 2, &c. John i. 40–42.]

Note,—From John i. 40–42, it appears that Simon and Andrew had previously seen the Lord, and believed on Him as dis-

ciples. But this was their call to the *Apostleship*, and, from the parallel place in Luke we learn, was prefaced by the symbolical and miraculous draught of fishes.

—*a net*, ἀμφιβληστρον, only here and the parallel place, Mark i. 16; *a large drag-net*, and so differing from δίκτυον, verse 20, which is a net for casting, from δίκω, jacio.

—*they were fishers*, 1 Cor. i. 27–29.

19. *Follow me*, see on ch. xvi. 24.

21. [Mark i. 19, 20. Luke v. 10, 11.]

—*James, the son of Zebedee, and John his brother.* These disciples are mentioned again together in the following instances: Mark iii. 17. v. 37. Matt. x. 2. xvii. 1. xx. 20, 21. xxvi. 37. John xxi. 2. Acts xii. 2.

22. *they immediately left the ship and their father*, ch. x. 37, 38, and xix. 27–29. Luke ix. 57–62. Gal. i. 16.

23. *teaching in their synagogues*, ch. ix. 35. xiii. 54. Mark i. 21, 39. Luke iv. 15, 16, 44. xiii. 10. John xviii. 20.

—*the Gospel*, ευαγγέλιον, here first: lit. *glad tidings*. See the verb Luke i. 19, Note.

—*the Gospel of the kingdom*, (i. e. *the kingdom of the heavens*, ver. 17,) only so called ch. ix. 35. xxiv. 14, and Mark i. 14. But compare ch. xiii. 19, and the Greek of Luke viii. 1, and xvi. 16, and Acts viii. 12.

—*healing all manner of sickness, &c.* Ch. viii. 16, 17, and references. Luke vi. 17–19. x. 9. xiii. 32. Acts x. 38.

24. *his fame went*, &c. ch. ix. 26, 31. xiv. 1. Mark i. 28, 45. vii. 36, 37. Luke iv. 14, 37. vii. 17. xxiii. 8.

—*possessed with devils*, rather *demoniacs*, i. e. persons possessed with a demon or evil spirit, δαίμονιζομαι, and so wherever this expression occurs.

Note,—Among the heathen δαιμονία denoted Beings intermediate between the supreme Deity and man, by whom all intercourse between them was carried on. They were either spiritual intelligences supposed to reside in the heavenly luminaries and air, or the souls of men promoted to this dignity after death. In the Scriptures, however, the word is always used in a bad

sense, for *evil spirits*, (except when a heathen is the speaker, as in Acts xvii. 18,) and should either be translated by this expression, or left untranslated—"Demons;" (see Luke viii. 2, where identical) but should not be confounded (as frequently in our translation) with the term "*Devil*," which is peculiar to Satan; though we learn from Matt. xii. 22-28, that he is "The Prince of the Demons," and that he maintains his kingdom in the world through their agency. Compare Luke x. 17, 18. Eph. vi. 11, 12, and see verse 1, with Note (3) there.

This verse also proves that *demoniacal possession* was a reality, and not to be confounded with other *diseases* or even *lunacy*, from all which it is here mentioned as distinct; as again in ch. x. 1. Mark i. 32-34. Luke iv. 40, 41.

25. *there followed Him great multitudes.* [Mark iii. 7, 8.] See on ch. xiii. 2.

CHAPTER V.

1. *And seeing the multitudes, he went up, &c.* [Mark iii. 13-20. Luke vi. 19, 20.] Matt. xv. 29, 30. John vi. 2, 8.

—*was set*, i. e. *had sat down*: as ch. xiii. 1, 2. John viii. 2, &c.

—*His disciples came unto him.*

Note,—It is important to the understanding of the discourse following to note this—that it was addressed to *His disciples*, and not to the *multitude*, though in their hearing, Luke vi. 20 with vii. 1.

3. *Blessed, or Happy*, μακαριος, (and so in the following verses to 11,) to distinguish it from ευλογητος or ευλογημενος, the former denoting *blessedness of condition*, the latter *blessing conferred or pronounced by another*. So μακαριος is translated John xiii. 17. Acts xxvi. 2. Rom. xiv. 22. 1 Cor. vii. 40. 1 Pet. iv. 14.—though ofteneast *Blessed*.

—*the poor in spirit.* [Luke vi. 20.] Ps. ix. 18. lxxii. 4, 12-14. Prov. xvi. 19. 2 Kings iv. 13. Isa. lxvi. 2. Mat. xix. 27-29. 2 Cor. vi. 10. Phil. iv. 5. 1 Tim. vi. 6-10. Jas. ii. 5.

—*of heaven, or of the heavens*, as ch. iii. 2, and so ver. 10, 20.

4. *Blessed are they that mourn.* [Luke vi. 21.] Ps. cxix. 136. Isa. lxi. 2, 3. Ezek. ix. 4. Matt. ix. 15. John xvi. 20. 2 Cor. i. 3-7. vi. 10. Rev. xxi. 4.

5. *the meek*, *πραυς*, only here and ch. xxi. 5, and 1 Pet. iii. 4; *gentle*, and especially *unresisting under wrong and oppression*: and so more than *poor in spirit*, or *unambitious of worldly things*, (verse 1,) though implying it, as intimated by the blessing annexed. See *πραῖος* ch. xi. 29, where alone found.

Num. xii. 3. Ps. xxii. 26 with 24. cxlvii. 6. Isa. xi. 4. xxvi. 5, 6, (Sept.). xxix. 19—21. Matt. xi. 29. xxi. 5. 2 Cor. x. 1. Gal. v. 22, 23. Eph. iv. 2. Col. iii. 12. Tit. iii. 2.

—*shall inherit the earth*. Ps. xxxvii. 9, 11, 22, 29, 34. Isa. lx. 21. Rom. iv. 13, (with Gen. xxii. 7, 8. Exod. vi. 4. Acts vii. 5, and Heb. xi. 8, 13, 14.) Rev. v. 10.

6. *Blessed are they that do hunger, &c.* [Luke vi. 21.] Ps. xlii. 1, 2. lxiii. 1, 2. lxxxiv. 1, 2. Isa. xxv. 6—9. xxxii. 16—18. li. 1—6. lxi. 11, with lxii. 1. lxv. 13, 14. Hosea x. 12. Mal. iv. 2. Matt. vi. 10, 33.

7. *merciful* *ελεημων*, only here and Heb. ii. 17.

Ps. xl. 1—3. Prov. xi. 25. Isa. lviii. 10, 11. Matt. vi. 12, 14, 15. Luke vi. 36. Col. iii. 12, 13. Heb. vi. 10. Jas. ii. 13, and iii. 17.

8. *the pure in heart*, Ps. xv. 1, 2. xxiv. 3, 4. li. 6, 7, 10. Acts xv. 9. 1 Pet. i. 22.

—*they shall see God*, Ps. v. 5. Hab. i. 13. Heb. xii. 14. 1 John iii. 2, 3. Rev. xxii. 3, 4. 1 Cor. xiii. 12.

9. *peace-makers*, (*ειρηνοποιος*, only here; but *ειρηνοποιω*, Col. i. 20, which see.) Gen. xiii. 8, 9. Exod. ii. 13. Rom. xii. 18. Gal. v. 22. Eph. iv. 3.

—*they shall be called the children of God*, Ver. 44, 45. Eph. iv. 32, with v. 1, 2. Phil. ii. 14, 15.

10. *persecuted for righteousness' sake*, Ps. xxxv. 12, 14. Matt. xxvii. 3, 4. Luke xxiii. 4, 14, 22. John x. 32. Acts xxiv. 12, 13. xxv. 8. 2 Tim. iii. 12. 1 Pet. ii. 19—22. iii. 14, 16—18. iv. 15, 16. 1 John iii. 12.

—*theirs is the kingdom of heaven* (or *the heavens*) Mark x.

29, 30. 2 Cor. iv. 17. 2 Thess. i. 4—7. 2 Tim. ii. 12. Jas. i. 12. Rev. ii. 10. vi. 9, 10.

11. *revile you and persecute you*, [Luke vi. 22.] vii. 33, 34. Matt. x. 25. John viii. 48. x. 20. 1 Cor. iv. 9—13. 2 Cor. vi. 8.

—*falsely*, (or, with present margin, *lying*.) Gen. xxxix. 16—23. 1 Kings xxi. 9, 10. Ps. xxxv. 11. Matt. xxvi. 59, 60. Acts vi. 11, 13. 1 Pet. ii. 12. iii. 16.

—*for my sake*, Ch. x. 22. Luke xxi. 12, 13, 17. John xv. 20, 21. xvi. 2, 3. xvii. 14. Rom. viii. 36. 2 Cor. iv. 11. Phil. i. 29.

12. *rejoice and be exceeding glad*, (*αγαλλίω*, see 1 Pet. i. 6.) [Luke vi. 23.] Acts v. 41. xvi. 25. Rom. v. 3. Phil. ii. 17, 18. Jam. i. 2. 1 Pet. iv. 12—14.

—*great is your reward in heaven*, (or *the heavens*.) Matt. xvi. 24—27. Ps. lviii. 11. Heb. x. 34—37. xi. 26. xii. 2. 2 John 8. Rev. xi. 18. See also ver. 10, cl. 2, and references.

—*so persecuted they the prophets*, 1 Kings xix. 10. 2 Chron. xvi. 10. xxiv. 21. xxxvi. 16. Neh. ix. 26. Jer. xxvi. 8, 9, 20—23. Matt. xxi. 34—39. xxiii. 34, 35, 37. Acts vii. 52. 1 Thess. ii. 15. Heb. xi. 36—38.

13. *shall it be salted*, i. e. *shall its saltiness be restored*; the same as *αγρυν*, *to season*, in the parallel places, and Col. iv. 6.

[Mark ix. 50. Luke xiv. 34, 35.] Lev. ii. 13. Col. iv. 6. Gen. xviii. 23—33. Jer. v. 1.

14. *Ye are the light of the world*, John viii. 12. Eph. v. 8. Phil. ii. 15, 16. 1 Thess. v. 5. Rev. i. 20.

15. *a candle...a candlestick*, literally, *a lamp...a lamp-stand*. [Mark iv. 21. Luke viii. 16. xi. 33.] Matt. xxv. 18, 30. 1 Cor. xii. 7.

—*a bushel*, a measure containing about a pint less than a peck. Present margin.

16. *Let your light so shine*, Prov. iv. 18. Rom. xiii. 12—14. 2 Cor. viii. 21. Eph. v. 8—11. 1 Thess. v. 6. 1 John i. 5—7.

—*and glorify your Father which is in heaven, (or the heavens),*
John xv. 8. 1 Cor. vi. 20. 1 Thess. ii. 12. 1 Pet. i. 14, 16.
ii. 9, 12. iv. 11. 1 John ii. 29.

17. *Think not that I am come to destroy the law, &c.* Ps. xl.
7, 8. Matt. iii. 15. vii. 12. xxii. 37—40. Rom. iii. 31. vi.
15. viii. 3, 4. x. 4. xiii. 8. Gal. iii. 24. Phil. iii. 3. Jas. ii. 8.

18. *till heaven and earth pass, [Luke xvi. 17.]* Ps. cii. 25,
26. Isa. li. 6. Matt. xxiv. 35. 2 Pet. iii. 10. Rev. xx. 11.

—*one jot or one tittle, i. e., one yod, (the smallest letter in Hebrew—Gr. iota) or one smallest part of a letter, κρείσσις,*
literally a little horn or projection such as distinguish some Hebrew letters from each other: so Origen (in Parkhurst's Lexicon) designates the difference between Beth and Caph.

—*till all be fulfilled, read be done, γινώμας, as ch. vi. 10. xxvi.*
42, &c.; not fulfilled as prophecy: and so ch. xxiv. 34.

19. *one of these least, read, one of the least of these.* Matt.
xv. 3—6. xxiii. 23. James ii. 10, 11. 1 Sam. ii. 30.

—*of heaven, read, of the heavens; as ch. iii. 2, and so next ver.*

—*but whosoever shall do and teach them, &c.....* Ps. cxix. 6,
128. 2 Pet. i. 5—11. Rev. xxii. 14. Daniel xii. 3.

20. *except your righteousness shall exceed, &c.*

Note,—The explanation of this verse is the whole of the discourse following, especially verse 21 to the end of this chapter, in which the superiority of the standard of Christianity above that of the law is stated by the Lord, ending with the words, “Be ye therefore PERFECT, even as your Father which is in heaven is perfect”—which “*perfection*” also has reference to this same superiority of the Christian standard and calling. See the references there, verse 48.

—*of the Scribes and Pharisees, See ch. xv. 1, Notes.*

21. *said by them, read, with present margin, said to them,*
and so verse 27.

Gen. ix. 5, 6. Exod. xx. 13. Deut. v. 17.

22. *the Judgment—the Council—Hell-fire, literally, the Judgment—the Sanhedrim—the Gehenna of fire.*

Note,—Three degrees of punishment are here intended, denominated from three parallel punishments among the Jews:—viz. 1. *The judgment* (*κρισις*), or inferior court of jurisdiction, consisting, according to the Rabbins, of twenty-three, or, according to Josephus, of twenty-seven judges. 2. *The Sanhedrim* (*συνδριον*), or Great Council of the Elders, seventy in number: see Luke xxii. 66, where the *συνδριον* comprises “the Elders of the people, and the Chief Priests and Scribes.” Compare Matt. xxvi. 59; Acts v. 21, 27, 34, 41; xxii. 30, with xxiii. 1; and, for its probable origin, Exod. iii. 16, 18. iv. 29. xii. 21, with Gen. xlvi. 27, and Num. xi. 16, 17. 3. *The Gehenna of fire* (*γίεννα του πυρος*), a Hebrew word denoting the *Valley-of-Hinnom* (גֵּיאֵ הִנּוֹם Josh. xv. 8,) a place S. E. of Jerusalem, (called *γαιεννα*, Josh. xviii. 16, Septuag.) where formerly children had been sacrificed by fire to Moloch, and afterwards the carcasses of animals and dead bodies of malefactors were burnt in a fire constantly kept up; a part of which was called *Tophet*, which in Hebrew is *A fire-stove*: see 2 Kings xxiii. 10. Jer. vii. 31. Isa. xxx. 33, and compare Judith xvi. 17. Eccclus. vii. 17. It is often confounded in the translation with *Hades* (*ᾗδης*), on which see ch. xi. 23, and references. The following are all the places where it occurs: ver. 29, 30. x. 28. xviii. 9. xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. Jas. iii. 6.

—*but I say unto you*, Ch. vii. 28, 29. xvii. 5. xxiii. 8. Deut. xviii. 15, 18, 19. John xiii. 13.

—*is angry with his brother*, Eph. iv. 26. 1 John iii. 15.

—*Raca*, that is, *vain* or *vile fellow*, as in Judges ix. 4. xi. 3. 2 Sam. vi. 20. Prov. xii. 11. *Heb.*

23. *if thou bring thy gift*, Ch. xxiii. 19. Deut. xvi. 16, 17.

24. *be reconciled*, (*διαλλαττομαι* only here, more frequently *καταλασσω*). Rom. xii. 18. 1 Tim. ii. 8. Heb. xii. 14.

25. *agree with*, *συνομω* only here; but *συνομια* 1 Cor. vii. 3. Ephes. vi. 7.

—*adversary*, *αντιδινος*, only here and Luke xii. 58. xviii. 3, 1 Pet. v. 8. Lit. an opponent in a suit at law, a *Prosecutor*.

[Luke xii. 58, 59.] Prov. xvii. 14. xxv. 8. Comp. ver. 24.

27. *by them*, rather *to them*, as verse 21. [Exod. xx. 14. Deut. v. 18.] Prov. vi. 32.

28. *looketh on a woman*, Job xxxi. 1. Prov. vi. 25. Gen. xxxiv. 2. 2 Sam. xi. 2. 2 Pet. ii. 14. Ps. cxix. 37

29, 30. *offend thee*, rather with present margin, *do cause thee to offend*, or, more correctly and literally, *cause thee to stumble*: See ch. xi. 6.

—*Hell*, lit. *Gehenna*, as ver. 22, where see Note.

[Ch. xviii. 7–9. Mark ix. 43–47.] Ch. xvi. 25, 26. xix. 12. Rom. viii. 13. 1 Cor. ix. 27. Col. iii. 5. Gal. v. 24.

31. *a-writing-of-divorcement*, *ἡ ἀποστάσις*, only here and chap. xix. 7, and Mark x. 4, which see. [Deut. xxiv. 1.]

32. *that whosoever shall put away his wife*, &c. [Ch. xix. 9. Mark x. 11, 12. Luke xvi. 18.] Rom. vii. 2, 3. 1 Cor. vii. 10, 11. Mal. ii. 14–16.

33. *by them*, rather *to them*, as ver. 21, 27.

—*forswear thyself*, i. e., *perjure thyself*, (*ὀμνῶντας* only here, but *ομνῶντας* 1 Tim. i. 10.) Lev. xix. 12. Num. xxx. 2. Deut. xxiii. 21–23. Ps. lxxvi. 11. Eccles. v. 4, 5.

34. *by heaven*, or, *by the heaven*, i. e., the highest heaven—*God's throne*, as next clause. Ch. xxiii. 16–22. James v. 12.

—*God's throne*, Ps. xi. 4. Isa. lxvi. 1. Acts vii. 49.

35. *it is the city of the great King*, Ps. xlviii. 2. lxxxvii. 3. cxxxii. 13. Isa. xxiv. 23. Jer. iii. 17. viii. 19.

—*the great King*, Ps. xlvii. 2. xcv. 3. Mal. i. 14.

37. *let your communication*, &c. James v. 12.

—*of evil*, rather, *of the Evil or Wicked One*, (*τοῦ πονηροῦ*.) So is Satan named, ch. vi. 13. xiii. 19, 38. Ephes. vi. 16. 1 John ii. 13, 14. iii. 12. v. 18, 19, and quere John xvii. 15, 2 Thess. iii. 3? Compare John viii. 44.

38. *It hath been said*, *An eye for an eye*, Exod. xxi. 24. Lev. xxiv. 19, 20. Deut. xix. 19–21.

39. *resist not evil*, [Luke vi. 29.] Prov. xx. 22. xxiv. 29. Rom. xii. 17, 19. 1 Cor. vi. 7. 1 Thess. v. 15. 1 Pet. ii. 21–23. iii. 9. James v. 6.

—*shall smite thee on thy right cheek*, 1 Kings xxii. 24. Job xvi. 10. Isa. l. 6. Lam. iii. 30.

41. *compel*, (αγγαρεύω, only here and ch. xxvii. 32, and the parallel Mark xv. 21).

42. *Give to him that asketh thee, and from him that would borrow*, (δανίζω, only here and the parallel Luke vi. 34, 35.)

Deut. xv. 7–11. xxiii. 19. xxiv. 10–13. Job xxxi. 16–22. Ps. xxxvii. 21–26. cxii. 5, 9. Prov. iii. 28. xi. 24, 25. xix. 17. Eccles. xi. 1, 2. Isa. lviii. 6, 7. Luke vi. 30–36. xi. 41. xiv. 12–14. 2 Cor. ix. 6, 7. Ephes. vi. 28. 1 Tim. vi. 17, 18. Heb. vi. 10. xiii. 16. 1 John iii. 17.

43. *it hath been said, Thou shalt love thy neighbour*, Lev. xix. 18.

—*and hate thine enemy*, Duet. xxiii. 6, and xxv. 17–19.

44. *love your enemies, &c.* [Luke vi. 27, 28, 35.] Ps. vii. 4. xxxv. 12–14. Prov. xxv. 21. Rom. xii. 14, 20.

—*and pray for them, &c.* Luke xxiii. 34. Acts vii. 60. 1 Cor. iv. 12, 13. 1 Pet. iii. 9.

—*curse you—hate—despitefully use you and persecute you*, rather, *are cursing—are hating—are despitefully using and persecuting you*, i. e., even while in the act, and continuing this treatment of you.

45. *the children of your Father which is in heaven*, see verse 9, clause 2, and references there.

—*he maketh his sun to rise, &c.* Job xxv. 3. Ps. cxlv. 9. Acts xiv. 17.

46. *For if ye love them that love you*, [Luke vi. 32–34.]

—*the Publicans*, See ch. xviii. 17, *Note*.

47. *brethren—the Publicans*. Many of the best MSS. and Editions, and all the best versions, read φίλοι, *friends*, for ἀδελφοί, *brethren*; and for τελωναί, *publicans*, the Vatican, with some ancient MSS. and versions, including the Vulgate, read ἑθνη, *the heathen*.

48. *be ye therefore perfect, even as, &c.* Gen. xvii. 1. Eph. v. 1. Phil. iii. 12-15. Col. i. 28. iv. 12. James i. 4. 1 Pet. i. 15, 16. 1 John iii. 9.

Note.—In addition to the explanation of this *perfection* in Note on ver. 20, it may be remarked that it consists chiefly in *Love*, “the fulfilling of the law” and great *likeness to God*, as appears from the context, and the parallel Luke vi. 36, which see.

CHAPTER VI.

1. *Alms.* (The Vatican and some other MSS. read, with the present margin, *δικαιοσύνη*, *righteousness*, according to which this verse is a general exhortation, particularized in the “*alms*,” “*prayer*,” and “*fasting*” of verses 2, 5, 16, following.) Ch. xxiii. 5, 28. 2 Kings x. 16, 31. Zech. vii. 5, 6. Luke xvi. 15. John v. 41. xii. 43. Gal. vi. 12, 13.

—*ye have no reward*, see below, verse 4, and references.

2. *the hypocrites*, (*ὑποκριταί*, lit. one who wears a mask, an actor, whence a pretender or dissembler.) The following are all the places in which this word occurs, except the parallel passages in the other Gospels:—ver. 5, 16. Ch. vii. 5. xv. 7. xvi. 3. xxii. 18. xxiii. 13-15, 23, 27, 29. xxiv. 51. Luke xi. 44. xiii. 15. Compare *ὑποκρίνομαι*, to feign, Luke xx. 20, where alone it occurs, and *ὑποκριτής*, ch. xxiii. 28, and references.

—*they have their reward*. *Note*.—For this sense of *απὸ ἔχου*, (which also signifies *To be far from*, according to the double use of *ἐχου* for ‘*To be*,’ denoting habit, and ‘*To have*,’) see Luke vi. 24, Phil. iv. 18, Philem. 15, where, as here and usually in this sense, it is followed by an Accusative, as in the other sense by a Genitive.

4. *which seeth in secret*, ver. 6, 18. Ps. xliv. 21. cxxxix. 1-3, 12. Jer. xxiii. 24. John i. 48.

—*shall reward thee openly*, Ch. x. 41, 42. xxv. 34-40. Luke xiv. 12-14. 2 Cor. ix. 9, 10. 1 Tim. vi. 17-19. Heb. vi. 10. Phil. iv. 15-19. 2 John 8.

5. *when thou prayest, thou shalt not be, &c.* Prov. xv. 8. Matt. xxiii. 14. Job xxvii. 8–10. Isa. i. 10–15. Luke xx. 47.

6. *enter into thy closet,* Gen. xxxii. 24. 2 Kings iv. 33. Ch. xiv. 23. xxvi. 36–39. Acts ix. 40. x. 9, 30.

7. *vain repetitions—much speaking, βαττολογία—πολυλογία.* These words only occur here, and explain each other. See 1 King xviii. 26–29.

—*the heathen, εθνες,* only here, and ch. xviii. 17.

Note.—In both these places,—as well as in Acts iv. 25, 2 Cor. xi. 2, Gal. i. 16, ii. 9, and iii. 8, where *εθνες* is so translated,—it were better to read, as elsewhere frequently, *Gentiles*, i. e. *the nations* as distinct from the Jews, instead of *heathen*. In the Old Testament, and especially the Psalms and Prophets, the substitution of *Gentiles* or *Nations* for *heathen* is still more necessary, as in many places where we now read *heathen*, nations professing Christianity are included, if not exclusively intended.

8. *your Father knoweth what things ye have need of,* ver. 32. Ps. xxxviii. 9. lxi. 17–19. ciii. 13, 14. Isa. lxi. 24.

9. *After this manner therefore pray ye,* [Luke xi. 2–4.]

—*Our Father*—This title occurs in this discourse in the following instances:—ch. v. 16, 45, 48. vi. 1, 4, 6, 8, 14, 15, 18, 26, 32. vii. 11, 21. In relation to Israel—see Deut. xxxii. 6. Isa. lxiii. 16. lxiv. 8. Jer. iii. 4, 19. xxxi. 9. Mal. i. 6. ii. 10. To the Christian Church—ch. xxviii. 19, John iv. 23. xvi. 23—27. xx. 17. Rom. viii. 15. 2 Cor. vi. 16–18. Gal. iv. 1–7. Eph. ii. 18. iii. 14. iv. 6. 1 John i. 3. &c. &c.

—*which art in heaven,* (the heavens), 1 Kings viii. 27–49. Ps. xiv. 2. xx. 6. lvii. 3. cii. 19, 20. cxiii. 4–6. cxv. 3.

—*hallowed be thy name* (i. e. *sanctified*, *αγιαζω*, here first; and so uniformly, except the parallel place, Luke xi. 2, and Rev. xxii. 11, where *to be holy*.) Exod. iii. 13–15. vi. 3. xxxiv. 5–7. John xvii. 6. Exod. xx. 7. Ps. lxxii. 18, 19. cxi. 9. Isa. lii. 5, 6. Ezek. xxxvi. 20, 23. Zech. xiv. 9. Mal. i. 11. Rom. ii. 24.

10. *Thy kingdom come*, ver. 33. ch. xiii. 43. xxvi. 29. Zech. xiv. 9. Luke xxi. 29—31. 1 Cor. xv. 24—28. Rev. xi. 15. xii. 10. xix. 6. xxi. 3, 4. xxii. 1, 3. See also chap. iii. 2, and references.

—*thy will be done in earth*, Isa. ii. 2, 3. xi. 9. lix. 19. lx. 21. lxvi. 23. Jer. xxxi. 34. Mal. i. 11. Ps. xcvi. 7—10, 13. cxlv. 10. 2 Pet. iii. 13.

—*as it is in heaven*, Ps. ciii. 20, 21. Rev. iv. 8.

11. *daily*, (σπιουριος, only here and in the parallel place—Luke xi. 3. It is derived from ουσια, *being, existence*, and σπι, *for*, i. e., *the food needful for our existence or support*; not, as some have said, from σπιμι, *to come*, as it were ἀπὸ τῆς σπιουριος ημερας, *the food of the coming day*, which is opposed to verses 25 and 34. Explained by *this day*, σημερον, and in Luke *day by day*, καὶ ἡμεραν.)

Ver. 25, 26, 34, ch. iv. 4. Exod. xvi. 16—18. Ps. xxxiv. 10. Prov. xxx. 8. 1 Tim. vi. 6—8.

12. *and forgive us our debts*, Exod. xxxiv. 5—7. Isa. i. 18. xliii. 25, 26. Jer. xxxi. 34. Luke vii. 40—48. Acts xiii. 38. Eph. i. 7. 1 John i. 7—9.

—*as we forgive our debtors*, Ver. 14, 15. ch. v. 44, 45. xviii. 21. Luke vi. 37. Ephes. iv. 32. Col. iii. 13.

13. *and lead us not into temptation*, ch. xxvi. 41. Luke xxii. 40, 46. 1 Cor. x. 13. Jam. i. 13, 14. 2 Pet. ii. 9. Rev. iii. 10.

—*but deliver us from evil*, (rather *the Evil One*: see ch. v. 37.) John xvii. 15. Rom. xii. 9. Gal. i. 4. 1 Thess. v. 22, 23. 2 Thess. iii. 3. 1 John iii. 3. v. 18, 19.

—*for thine is the kingdom*, &c. 1 Chron. xxix. 11, 12. 1 Tim. i. 17. Rev. v. 12, 13. xix. 1.

14, 15. *For if ye forgive men*, &c. Mark xi. 25, 26. James ii. 13. See ver. 12, and references there.

16. *when ye fast*, ch. ix. 14, 15. 2 Sam. xii. 16. Neh. i. 4.

Ps. xxxv. 13. cix. 24. Isa. lviii. 5-7. Dan. ix. 3. Luke ii. 37. Acts x. 30. xiii. 2, 3. xiv. 23. 1 Cor. vii. 5.

—*of a sad countenance*, *κυβερῶς*, only here and Luke xxiv. 17.

17. *anoint thine head*, Ruth iii. 3. 2 Sam. xiv. 2. Dan. x. 2, 3.

18. *but unto thy Father*, Zech. vii. 3-6. 2 Cor. x. 18. Col. iii. 23.

and thy Father, &c. see verse 4, and references there.

19. *Lay not up for yourselves* &c. Job xxxi. 24, 25. Ps. xvii. 14. xxxix. 6. Prov. xxiii. 4, 5. Eccles. v. 10-14. Luke xii. 15-21. xviii. 24, 25. 1 Tim. vi. 8-10. Heb. xiii. 5, 6. James v. 1-3.

20. *but lay up* &c. Prov. xix. 17. Mat. xix. 21. Luke xii. 33, 34. xvi. 9. 1 Tim. vi. 17-19.

22. *the light of the body* &c. [Luke xi. 34-36.] Explained by ver. 19-21, and 24, &c. 2 Cor. xi. 3. Col. iii. 22-24.

—*single* *ἁπλως*, only here and in the parallel, Luke xi. 34.

24. *no man can serve two masters*, [Luke xvi. 13.] ch. iv. 10. Josh. xxiv. 15. 1 Sam. vii. 3. 1 Kings xviii. 21.

—*ye cannot serve God and mammon*, Gal. i. 10. Jam. iv. 4. 1 John ii. 15.

—*Mammon*, *μαμωνας*, only here and Luke xvi. 9, 11, 13, which see. In Chaldee and Syriac *ܡܡܢܐ* *riches*.

25. *take no thought*, *μεριμῶν*, *be not careful or anxious*, and so ver. 27, 28, 31, 34. Except in this chapter and the parallel place in Luke xii. 22, 25, 26, it occurs only in chapter x. 19. Luke x. 41. xii. 11. 1 Cor. vii. 32, 33. xii. 25. Phil. ii. 20, and iv. 6: in all which, but Mat. x. 19, and Luke xii. 11, (where as here) it is rendered by *To care*, or *be careful*. Compare also *μη μετameριζισθε* added in explanation Luke xii. 29, and *μεριμνα* ch. xiii. 22.

[Luke xii. 22, 23.] Ps. lv. 22. Matt. xiii. 22. Luke x. 40—42. Phil. iv. 6. 2 Tim. ii. 4. 1 Pet. v. 7.

—*is not the life more than meat, &c.* Comp. Rom. viii. 32.

26. *behold the fowls, &c.* [Luke xii. 24, &c.] Job xxxviii.

41. Ps. civ. 27, 28. cxlvii. 9. Matt. x. 29—31.

27. *one cubit unto his stature*, read, *one span to his life-time*, which the original equally bears, and is confirmed by Luke xii. 26, where this is spoken of as a very little thing, which it is not if understood of stature.

—*consider*, καταμαθεῖν, only here. —*toil.....spin*, κοπίαν and ῥηθω, words which refer to the occupations of males and females respectively.

29. *Solomon.....was not arrayed, &c.* 1 Kings x. 4—7. 2 Chron. ix. 13—22.

30. *the grass*, rather *herbage* or *vegetation*, χεῖρες, as distinct from ξύλον, *trees*, answering to the Hebrew צֶמַח and עֵץ.

Note,—The stalks of plants and all useless matter were used for fuel in the East, as still in places where fuel is scarce.

—*O ye of little faith*: see ch. viii. 26.

31. *saying, what shall we eat, &c.* ch. xv. 33—38. Ps. lxxviii. 18—24. Ley. xxv. 20, 21.

33. *seek ye first the kingdom of God, &c.* [Luke xii. 31.] 1 Kings iii. 11—13. Ps. xxxvii. 25. Mark x. 29, 30. 1 Tim. iv. 8. Compare ver. 10 and 11 above.

34. *Take therefore no thought*, see above, ver. 25.

CHAPTER VII.

1. *Judge not &c.* [Luke vi. 37.] Ezek. xvi. 52. Rom. ii. 1, 2. xiv. 3, 4, 10—13. 1 Cor. iv. 3—5. Jam. iii. 1. iv. 11, 12.

2. *with what measure, &c.* Luke vi. 38. Judges i. 7. Jer. li. 24. Obad. 15. Mark iv. 24. James ii. 13.

3. *the mote*, (καρφος, literally, *a little splinter, straw*, or other *light matter*: only here, verses 3, 4, 5, and the parallel place

Luke vi. 41, 42.) Luke xviii. 11. 2 Sam. xii. 5, 6. John viii. 7-9. Gal. vi. 1.

5. *hypocrite*, see ch. vi. 2, and references. —see clearly, *ἀν-βλάπτω*, only here and the parallel Luke vi. 42.

6. *Give not that which is holy unto the dogs*, &c. Gen. xix. 9, 14. Prov. ix. 7, 8. xxiii. 9. Matt. xxii. 5, 6. Acts xiii. 45, 46. Phil. iii. 2.

7. *ask.....seek.....knock*, (*Note*,—three degrees of earnestness in prayer are expressed by these three words.)

[Luke xi. 9, 10.] Ps. x. 17 cxlv. 18, 19. Jer. xxix. 12, 13. Mat. xviii. 19. xxi. 22. Luke xviii. 1-8. John xiv. 13, 14. xv. 7, 16. xvi. 23, 24. Rom. viii. 26, 27. Jam. i. 5, 6. v. 16. 1 John iii. 22. v. 14, 15.

8. *for every one that asketh receiveth*, &c. The following are the principal instances of the answer of prayer in Scripture, not including the many acknowledgments in the Psalms:—*Intercessions*, or *affecting others*—Gen. xviii. 23-32. xx. 7, 17. xxxii. 9-12, and 24-29, with xxxiii. 4, &c. Exod. viii. 12, 13, and ix. 28, 33, and x. 17-19. xxxii. 30-34, with xxxiii. 12-17, and Deut. ix. 18-20. Num. xi. 2. xxi. 7-9. Josh. x. 12-14. 1 Sam. vii. 5-12. 1 Kings xiii. 6. xvii. 17-22. xviii. 36-39, and 42-44, with Jam. v. 17, 18. 2 Kings i. 10, 12. xix. 14-20, 35. iv. 32-37. 1 Chron. iv. 10. 2 Chron. xiv. 11, 12. Ezra x. 1, &c. Neh. i. 4, &c. with ii. 4-8. Job xlii. 7-10. Dan. ix. 3, 20-23. Acts ix. 40. viii. 15-17. xii. 5-7. *Individual*—Gen. xxiv. 12-20, 63. Judges iii. 9, 15, and iv. 3-7, 23, 24, and vi. 7-14, &c., and x. 15, 16, &c. xvi. 28-30. 1 Sam. i. 9-20, 26, 27. 1 Kings iii. 5-13. 2 Kings xx. 1-11. 2 Chron. xxxiii. 11-13, 18, 19. Jonah ii. 1-10. Matt. ix. 27, and parallels. xv. 22-28. xx. 31. Luke i. 13. iii. 21, and ix. 28, 29, and xxiii. 42, 43. Acts i. 14, with ii. 1, and viii. 15-17. iv. 31. ix. 11, 12. xvi. 25, 26. Rev. viii. 1-6.

9, 10. *what man is there of you, whom if his son*, &c. [Luke xi. 11-13.]

11. *being evil*, Gen. vi. 5. viii. 21. Job xv. 14—16. Ps. li. 5. Eccles. vii. 20. Rom. iii. 9, 10.

—*how much more*, &c. Ps. lxxxvi. 5, 15. ciii. 11—13. Isa. xlix. 15. lv. 8, 9. Hos. xi. 8, 9. Rom. v. 7, 8. viii. 32. See also on Luke xi. 18.

12. *do ye even so to them ; for this is the Law and the Prophets*. Lev. xix. 18. Isa. i. 17. Jer. vii. 5, 6. Ezek. xviii. 7—9. Zech. vii. 8—12. Matt. xxii. 39, 40. Rom. xiii. 8—10. Gal. v. 13, 14. 1 Tim. i. 5.

13. *the strait gate*, Prov. iv. 26, 27. Jer. vi. 16. Matt. xviii. 2, 3. Luke ix. 23. xiii. 23—25. xiv. 33. Rom. viii. 13. 2 Cor. vi. 17. Gal. v. 24.

—*wide is the gate and broad is the way*, &c. Exod. xxiii. 2. Ps. xiv. 2, 3. Prov. xvi. 25. 2 Cor. iv. 4. Eph. ii. 2, 3. Phil. iii. 18, 19. 1 John v. 19. Rev. xii. 9.

14. *Because strait*, rather, with present margin, *How strait* ! reading $\tau\epsilon$ for $\sigma\tau\epsilon$ with many MSS. and Versions.

—*and narrow the way*. $\tau\epsilon\theta\lambda\iota\mu\omega\sigma\iota\mu\epsilon\iota$, fr. $\theta\lambda\iota\beta\omega$, only here in this sense ; usually *To trouble, afflict*, as $\theta\lambda\iota\psi\iota\varsigma$, uniformly *tribulation or affliction* : implying that “ *tribulation or persecution because of the word* ” constitute the principal stumbling-blocks, as in ch. xiii. 21.

—*and few there be that find it*, ch. xx. 16. xxiv. 12, 22. Luke xviii. 8. Rom. ix. 27—29. 1 Pet. iii. 20.

15. *Beware of false prophets*, (read, *But beware*, so connecting this warning with the statement of the preceding verse.)

Deut. xiii. 1—3. Jer. xiv. 14—16. xxiii. all, especially 16, 17, with 19, 20. Ezek. xiii. 16—22. Matt. xxiv. 4, 5, 11, 24, 25. Rom. xvi. 17, 18. Col. ii. 8. 2 Pet. ii. 1—3. 1 John iv. 1.

Note,—The word *Prophet* denotes not only a revealer of future events, but also a revealer or expounder of Divine things in general, and so a spiritually-enlightened *teacher* ; according to its original and proper signification among the Greeks, namely, *an interpreter of oracles and divinations*—of what the *Predicter*, $\mu\alpha\upsilon\tau\iota\varsigma$, said—whence it came to signify the same as $\mu\alpha\upsilon\tau\iota\varsigma$, one who delivered oracles. So the corresponding Hebrew word

מִנִּי is applied, Exod. vii. 1, to Aaron, as *Interpreter* to Moses: and Gen. xx. 7, to Abraham, as one admitted to the Divine counsels and *the friend of God*: compare xviii. 17; and in Moses' prophecy of Christ, Deut. xviii. 15, quoted Acts iii. 22, Moses and Christ are alike distinguished by the title, evidently as the founders of the two great dispensations of divine revelation, the Law and Gospel, rather than as foretellers of future things, for which others were more remarkable. Compare also Luke vii. 39. xxii. 64. Acts xiii. 1. xv. 32. 1 Cor. xiii. 9. xii. 10, 28, 29, and xiv. all: and that *False Prophets* here include *False Teachers*, see 2 Pet. ii. 1, where the terms are used as synonymous.

—*which come to you in sheep's clothing*, Zech. xiii. 4. 2 Cor. xi. 13—15. Gal. ii. 4. Eph. iv. 14. 1 Tim. iv. 1, 2. 2 Tim. iii. 5, 6. Jude 4. Rev. xiii. 11, &c.

—*ravens*, Isa. lvi. 10, 11. Ezek. xxii. 25. Acts xx. 29, 30, 33. 1 Tim. iii. 3. 1 Pet. v. 2.

16. *Ye shall know them by their fruits*, ver. 20. ch. xii. 33—35. 2 Pet. ii. 10, 13—15. Jude 12.

—*Do men gather grapes, &c.* [Luke vi. 43, 44.] Jas. iii. 12.

17. *every good tree bringeth forth good fruit*, Ps. i. 3. xcii. 12—14. Jer. xvii. 5—8. Rom. vi. 22. Gal. v. 22—25. Phil. i. 11. James iii. 17, 18.

—*corrupt*, read here and ver. 18, *bad*, (*κακός*, of a bad kind, not rotten,) as ch. xiii. 48, to distinguish it from *φθαρτός* also rendered *corrupt*. It occurs elsewhere only in ch. xii. 33, Luke vi. 43, and Eph. iv. 29: and the word *bad* is only used in two other places, Matt. xxii. 10, where for *κακός*, and 2 Cor. v. 10, where for *κακός*, words usually rendered *evil* and *wicked*.

18. *a good tree cannot bring forth evil fruit*,—see, in addition to preceding verse and references, 1 John i. 6. iii. 6—10, 19.

19. *Every tree that bringeth not forth good fruit is hewn down*, See ch. iii. 10, and references there.

21. *not every one that saith unto me, Lord, &c.* ch. xxv. 11, 12. Luke vi. 46. xiii. 25. Acts xix. 13. Rom. ii. 13. Tit. i. 16. James i. 22. ii. 14—17.

—*of heaven*, read, *of the heavens*, as chap. iii. 2.

—*but he that doeth the will* &c. ch. xxi. 28—32. xii. 50. John vi. 39, 40. Mal. iii. 17, 18. See also ch. vi. 9, 10, and references.

22. *prophesied in thy name*, Num. xxiv. 4, with xxxi. 8. John xi. 51. 1 Cor. xiii. 1, 2. Heb. vi. 4—6. See also ver. 15, Note and references.

—*devils*, read, *demons*, or *evil spirits*, *δαίμονιον*, here first; but see *δαίμονίζομαι*, chap. iv. 24, and Note.

23. *then will I profess unto them*, &c. ch. xxv. 11, 12. Luke xiii. 25—27. 2 Tim. ii. 19.

—*work*, rather *practice*, *εργάζομαι*, stronger than *ποιῶ*.

—*iniquity*, *ἀνομία*, here first. Lit. *transgression of the Law*, or *Lawlessness*. See ch. xiii. 41, cl. 4.

—*depart from me*, &c. Ps. v. 5. ch. xxv. 41. 2 Thess. i. 9.

24. *whosoever heareth*, &c. [Luke vi. 47—49.] Luke xi. 27, 28. John xiii. 17. xiv. 15, 23, 24. xv. 10, 14. Rom. ii. 6, 7. Jam. i. 22—25. ii. 26. 1 John ii. 3, 4. See also ch. xii. 50.

—*a wise man*, Job xxviii. 28. Ps. cxi. 10. Jam. iii. 13—18.

25. *the rain descended.....and it fell not*, ch. xvi. 18. Ps. cxv. 1, 2. 1 Cor. iii. 11—15.

27. *it fell, and great was the fall of it*, Ezek. xiii. 10—16. Isa. xxviii. 15—18. Heb. ii. 2, 3.

28. *doctrine*, (or *teaching*, including the *manner* as well as the *matter*, as Mark i. 27. Acts xiii. 12.) Ch. xiii. 54. xxii. 33. Mark i. 22. vi. 2. Luke iv. 32. John vii. 15, 46.

29. *as one having authority, and not as the scribes*—i. e., as the Lawgiver, not the interpreter of the law; revealing, not expounding merely: as for example, ch. v. 21 and 22; 27 and 28; 33 and 34; 38 and 39; 43 and 44.

CHAPTER VIII.

1. *great multitudes followed him*, i. e. the *multitudes* mentioned ch. iv. 25, and v. 1, and *the people*, vii. 28.

2. *there came a leper, &c.* [Mark i. 40, &c. Luke v. 12, &c.]

—*and worshipped him*, see ch. ii. 11, and references there.

—*make me clean*, καθαρίσαι, a word only used in the sense of *healing* with reference to this one disease—the *leprosy*, and alluding to the ceremonial *uncleanness* attached to it by the Law, which was only removed by the cure.

3. *and touched him.* This act, according to the Law, rendered *unclean*, Lev. xiii. 44—46. Num. v. 2, 3. 2 Chron. xxvi. 19—21; but not in Jesus' case, as not being susceptible of impurity, and whose touch moreover cleansed and healed.

Ver. 15. ch. ix. 25, and 29, 30. xx. 34. Mark vii. 32—35. viii. 22—25. ix. 27. Luke xiii. 13. xxii. 51.

Note,—The *touch* in this and the other instances noted in the references was not only to make it evident that it was his power effected the cure, but also, it would appear, imparted healing virtue, as in Mark v. 30, Luke vi. 19. For instances of healing, &c., by his word only, see ver. 8 and references.

4. *see thou tell no man*, ch. ix. 30. xii. 16—20. Mark v. 43. vii. 36. viii. 26. John v. 34. See a similar charge to the Demons cast out, Mark i. 34, and references: and compare Matt. xvii. 9.

—*shew thyself to the priest, and offer, &c.* [Luke v. 14.] Luke xvii. 14. Lev. xiii. 2. xiv. 3, 4, 10, 21, 22.

—*for a testimony unto them*, i. e., in *recognition* of their office not yet set aside; and also, probably, as a testimony or *evidence* to them that He of whom they were but the types was come, in the fact of his exercising *as his own*, and without legal institution, that power to cleanse this disease which was hitherto confined to them in their official capacity.

5. *there came unto him a centurion, &c.* [Luke vii. 1, &c.]

Note,—This appears to have been the first Gentile who experienced Christ's mercy; but a proselyte, as appears from Luke vii. 4, 5.

8. *speak the word only*—For instances of wonders wrought by the word alone of Jesus, see ver. 16, 26. ch. ix. 6, 7. xii. 13. xvii. 18. xxi. 19. Mark ix. 25. Luke iv. 35, 36, and 39. v. 5, 6. vii. 14. John iv. 50. xi. 43. Compare Gen. i. 3, with John i. 1—3. Ps. xxxiii. 9, and cvii. 20.

11. *many shall come from the east and west, &c.* Luke xiii. 29, 30. xiv. 23, 24. Acts xiii. 46. xviii. 6. xxviii. 28. Rom xi. 17, 18, 24, 25.

—*shall sit down.* i. e. *as at a feast*, ἀνακλιθῆσονται, according to the imagery of ch. xxii. 2. xxv. 10. Rev. xix. 7, 9, &c.

—*of heaven, read, of the heavens*, as chap. iii. 2, where see references under (3) and compare Luke xiii. 28, Acts xiv. 22, 1 Cor. vi. 9, xv. 50, 2 Thess. i. 5, for a similar application of “*the kingdom of God.*”

12. *the children of the kingdom*, ch. xxi. 43. Acts iiii. 25, 26. Rom. ix. 4, 5.

—*into outer darkness*, (i. e. still in the language of the emblem in verse 11,—the darkness in which those are who are *shut out* from the marriage feast,) ch. xiii. 42, 50. xxii. 13. xxv. 11, 12, 30. Luke xiii. 25—28. 2 Pet. ii. 4, 17. Jude 13.

13. *as thou hast believed so be it done unto thee.* For other instances of this connexion between faith and blessing, see ch. ix. 22, and 28, 29. xv. 28. Mark ix. 23, 24. and x. 52. Luke vii. 50. xvii. 19. John iv. 50, 51. Acts iiii. 16. and xiv. 8—10. Compare ch. xiii. 58. xxi. 21, 22. Luke xvii. 5, 6. John xi. 40. Heb. xi. 33—35.

14. [Mark i. 29—31. Luke iv. 38, 39.]—*his wife's mother*, 1 Cor. ix. 5. 1 Tim. iii. 2.

15. *he touched her hand*, see ver. 3, and references.

—*ministered unto them*, i. e. *waited on* or *served him* (reading αὐτῷ for αὐτοῖς, with many MSS. Ed. and Versions) as chap. iv. 11, which see.

16. *possessed with devils*, or, *demoniacs*, δαίμονιζουσιν, and so ver. 28, 33; as ch. iv. 24. which see; and Note, that the *demons* are here called "*spirits*," not devils. See also Luke viii. 2, where synonymous with "*evil spirits*."

[Mark i. 32, &c. Luke iv. 40, 41.] For other instances of multitudes healed by Christ, see ch. iv. 23, 24. ix. 35. xi. 5. (with the parallel place, Luke vii. 21, 22.) xiv. 14. xv. 30, 31. xxi. 14. Compare Acts x. 38.

17. *fulfilled*, i. e. verified in the fullest sense—literally and bodily, as well as morally and spiritually. Isa. [liii. 4.] lxiii. 9.

18. [Mark iv. 35. Luke viii. 22.]

19. *a certain scribe came*, &c. Luke [ix. 57, 58.] xiv. 25—27, 33. xxii. 33, 34.

20. *the Son of Man hath not where to lay his head*. Ps. xl. 17. (compared with ver. 7). lxix. 20. (with ver. 21). cix. 22. (with ver. 2—8, 25). Isa. liii. 3. Luke ii. 7—12. viii. 3. 2 Cor. viii. 9.

Note,—The title "*Son of Man*" occurs here first in the New Testament, where it is only applied to Christ; and always by himself and in the Gospels, with one exception—Acts vii. 56. It is the title of his human nature, as is the corresponding title, "*Son of God*," of his divine; and may be observed to be the name he takes when speaking of himself as acting in connexion with earth, as the latter is the name which more immediately connects him with heaven. Accordingly he not only designates himself *the Son of Man* in those passages which speak of his sufferings and humiliation; as here, and ch. xvii. 22, 23. xx. 18, 19. xxvi. 24. John iii. 14. &c. but also, it is remarkable, in those which speak of his Second Advent and mediatorial reign on earth, as in ch. xvi. 27, 28. xxiv. 27, 30, 37, 39, 44. and xxv. 31. Mark viii. 38. Luke xxi. 36. John v. 27. See also the prophecy of the coming of "*The Son of Man*" in Dan. vii. 13, 14 (in reference to which no doubt, as the prophecy which expressly so names him, the title was taken by the Saviour) where it is given him in this same connexion; and compare Ps. viii. all, and lxxx. 17.

21. *suffer me first to go and bury my father*. [Luke ix. 59,

60]. 1 Kings xix. 20, 21. ch. xix. 29. Deut. xxxiii. 9, 10. 2 Cor. v. 16.

24. *there arose a great tempest, σεισμος*, properly of an earthquake, but here for *λαίλαψ* as in the parallel accounts [Mark iv. 37, &c. Luke viii. 23, &c.]

—*but he was asleep*. John vi. 17, 18. xi. 6. Ps. x. 1. xlv. 22, 23.

26. *O ye of little faith*. Ch. vi. 30. xiv. 30, 31. xvi. 8. Ro. iv. 19, 20.

—*he arose and rebuked the winds and the sea*. Job xxxviii. 11. Ps. lxxv. 7. lxxxix. 9. cvii. 25, 29. Isa. l. 2.

27. *the men marvelled, &c*. Ch. xiv. 33. xv. 31.

—*What manner of man is this!* read, *What or how great a One is this!* Ποταπός ἐστιν οὗτος! *Qualis est hic!* Vulg. Note, “*man*” is not in the original, though inserted in most translations; nor in the parallel accounts in Mark iv. 41. and Luke viii. 25. where the Greek is *Τίς ἄρα οὗτός ἐστιν*. *Quis, putas, est iste?* Vulg. *Who, think you, is this?* a form of exclamation implying the very conviction, as the result of the miracle, which, as translated, it has been quoted to disprove—namely, that the worker of it must be *more than man*; while the words following would convey the apprehension that he was *no less than God*. Comp. Ps. lxxv. 5—7.

—*the winds and the sea obey him*. For other instances of Christ’s power over creation, see ch. xiv. 15—21; and 25; and 32 (compared with John vi. 21.) xv. 32—38. xvii. 27. xxi. 19, 20. John ii. 1—11. Luke v. 4—7. and John xxi. 6.

28. [Mark v. 1, &c. Luke viii. 26, &c.]—*possessed-with-devils*, read *demoniacs*, as ver. 16.

Note.—For Γεργισηνῶν, *Gergesenes*, many MSS. of great antiquity, with the Pesch., Syr., and Persic versions, and some Fathers, read Γαδαρηνῶν in agreement with the other evangelists: (see Bloomfield, Gr. Test. in loco.)

29. *What have we to do with thee, Jesus, thou Son of God?* Mark i. 24. iii. 11. Luke iv. 41. 1 John iii. 8. See also ch. iv. 3, 6. and above, ver. 20, *Note*.

—*before the time*. Rev. xix. 20. xx. 1—3, 10. Rom. xvi. 20. Comp. 2 Pet. ii. 4. Jude 6. and Rev. xii. 12.

31. *the devils besought him, &c.* (read *demons*, δαίμων, here first, and only in Mark v. 12. Luke viii. 29. Rev. xvi. 14. and xviii. 2. Elsewhere δαίμονιον, the equivalent term.) Job i. 10—12. ii. 3—6. Luke x. 17. Phil. ii. 10, 11.

—*into the herd of swine*. Deut. xiv. 8. Isa. lxxv. 4.

34. *the whole city came out, &c.* See the parallel account in Mark v. 14—18. Luke viii. 37—39.

—*they besought him that he would depart, &c.* 1 Kings xvii. 18. Luke v. 8. Job xxi. 14. Hos. ix. 12. Compare also ver. 29 above.

CHAPTER IX.

1. *Came into his own city* (i. e. *Capernaum*—so called because at this time his place of residence: see chap. iv. 13.) [Mark v. 21. Luke viii. 37.]

2. [Mark ii. 3. Luke v. 18.]—*seeing their faith*. See chap. viii. 13, and references; and Mark ii. 4.—*Son, be of good cheer*; So ver. 22.

—*thy sins be forgiven thee*, (read *are*—an affirmation not a prayer.) Luke vii. 47. Acts v. 31. xiii. 38. Eph. i. 6, 7. Col. iii. 13.

3. *this man blasphemeth*. ch. xxvi. 65. John x. 33—38.

Note,—βλασφημῶ, here first, lit. *to blast the reputation*, is usually rendered, as applied to man, *to speak evil of*; once, *to report slanderously*, Rom. iii. 8; and once *to defame*, 1 Cor. iv. 13; and, as applied to God, uniformly *to blaspheme* (except thrice in reference to Christ—viz. Matt. xxvii. 39, *reviled*; Mark xv. 29, and Luke xxiii. 39, *railed on*; and 1 Pet.

iv. 14, *evil spoken of*; scil. by those who "*reproached*" his disciples "*for his name*"; and always denotes *open impious speaking* of his nature, works, &c. Compare Mark iii. 29, 30. Luke xxii. 65. with 63, 64. Acts xiii. 45. xviii. 6. xxvi. 11. Rev. xiii. 6. xvi. 9, 11, 21. See also Note on ch. xii. 31.

4. *knowing their thoughts*. For other instances of Christ's omniscience, see ch. xii. 25. xvi. 7, 8. Mark xii. 15. Luke vi. 8. vii. 39, 40. ix. 46, 47. xi. 16, 17. John ii. 24, 25. vi. 61, 64. xvi. 19. Comp. 2 Chron. vi. 30. Jer. xvii. 9, 10. Ps. xliv. 21. John xxi. 17. Rev. ii. 23.

6. *hath power on earth to forgive sins*, John x. 28. xvii. 2. Luke iv. 17—21. See ver. 2. clause 2.

—*arise, take up thy bed*, John v. 8, 9. Acts iii. 6—8. ix. 34. See also ver. 8 and references.

8. [Mark ii. 12. Luke v. 26.] ch. xv. 31. Luke vii. 16. xvii. 15. Acts iv. 21.

9. *Matthew*, called also *Levi* in the parallel accounts Mark ii. 14. Luke v. 27.

—*the receipt of custom*, i. e. *the toll-office*, where as a *publican*, or collector of taxes, he sat. Ch. x. 3. Luke v. 27.

10. *in the house*, i. e. *Levi's*. [Mark ii. 15, &c. Luke v. 29, &c.]

—*sinners*. This word, in this special use of it, probably denotes *Gentiles* here, as in the following places—ch. xxvi. 45, (compared with xx. 19.) Luke vi. 32. xxiv. 7. Gal. ii. 15.

11. *why eateth your Master with* &c. Ch. xi. 16—19. Isa. lxxv. 5. Luke xv. 1, 2. xix. 7.

12. *whole*—*sick*, explained by *the righteous and sinners* of next verse. Comp. Rom. iii. 9, 10, 19.

13. *I will have mercy and not sacrifice*,—rather, *I desire*, as in Hosea. [Hos. vi. 6.] Ezek. xxxiii. 11. 2 Pet. iii. 9. Neh. ix. 17. Mic. vi. 6—8. vii. 18.

Note,—This Scripture is here quoted as the principle of God's dealing with man as a sinner. For another application of it—to inculcate the principle of man's dealing with his fellow-man in imitation of God—see chap. xii. 7.

—*to repentance*. See ch. iii. 2, clause 1, and references.

14. [Mark ii. 18, &c. Luke v. 38, &c.] Matt. xi. 18. Luke xviii. 12.

15. *the children of the bridechamber*. Judges xiv. 10, 11. John iii. 29. Ps. xlv. 14, 15. Matt. xxv. 1, 6. Rev. xix. 9.

—*then shall they fast* (i. e. *mourn*, as before explained in this verse). John xvi. 1—6, 19—22. Matt. v. 4, 10—12.

16. *a piece of new cloth* (i. e. with present margin, *raw* or *unwrought cloth*, and so *rough* and *rigid*, not having passed through the hands of the fuller; *αγνάφης*, only here and the parallel place Mark ii. 21.) Is. xl. 11. John xvi. 12. 1 Cor. iii. 2. Heb. v. 14.

17. *bottles*, i. e. *leathern bottles*—*flasks* made of skins. See Josh. ix. 4.

18. *there came a certain ruler*, i. e. *of the synagogue*, as in the parallel accounts, [Mark v. 22, &c. Luke viii. 41, &c.]

—*and worshipped him*. Ch. ii. 11, and references; and xvii. 14. Luke xvii. 15, 16.

—*lay thy hand upon her*, ver. 25. See ch. viii. 3, and references.

20. [Mark v. 25. Luke viii. 43.] Lev. xv. 25.

21. *touch his garment*. Ch. xiv. 36. Mark vi. 56.

22. *thy faith hath made thee whole*. Ch. viii. 13, and references.

23. [Mark v. 38. Luke viii. 52.] See 2 Chron. xxxv. 25. Jer. xix. 17—21.

24. *give place*. Compare Acts ix. 40. 1 Kings xvii. 19.

—*is not dead, but sleepeth*. Death is likened to sleep also in

the following, viz. John xi. 11—14. Acts vii. 60. 1 Cor. xv. 6, 18, 20, 51. and xi. 30. 1 Thess. iv. 13, 14, 15. and v. 10. 2 Pet. iii. 4; and in the Old Testament, Ps. xiii. 3. Dan. xii. 2. and the phrase "*slept with his fathers*" often in 1st and 2nd Kings.

25. *when the people were put forth.* From the parallel, Mark v. 37, 40, it appears that the parents and Peter, James, and John, were present.

—*and the maid arose.* The other recorded instances of Christ's raising the dead are Luke vii. 11—15. and John xi. ; but that there were many others is probable from ch. xi. 5.

26. *the fame &c.* ver. 31. See chapter iv. 24, and references.

27. *two blind men.* See other instances of this miracle ch. xx. 30—34. Mark viii. 22. and x. 46. and John ix. and compare ch. xi. 5. with Luke vii. 21.

—*Son of David,* on this Title, which first occurs here, see Luke ii. 32, and references. The other instances in which Jesus is so-addressed are ch. xii. 23. xv. 22. xx. 30, 31. xxi. 9, 15. Mark x. 47, 48. Luke xviii. 38, 39. Comp. chap. xxii. 41—45. Rom. i. 3, 4.

29. *Then touched he their eyes.* See ch. viii. 3, and references.

—*according to your faith.* Ch. viii. 13, and references.

30. *see that no man know it.* Ch. viii. 4, and references.

31. *spread abroad his fame,* see ver. 26.

32—34. Ch. xii. 22, 30. Mark iii. 11, 22—27. Luke xi. 14—23.

35. *Jesus went about all the cities...teaching &c.* [Mark vi. 6. Luke xiii. 22.] See ch. iv. 23, and references.

36. [Mark vi. 34]—*he was-moved-with-compassion, ἐσπλαγ-
χίσθη*—a word peculiar to the New Testament, found neither

in the Septuag. nor classical writers ; answering to the Hebrew **דָּוָוָה**—lit. *his bowels yearned with pity*. Except here and the parallel place it occurs only ch. xiv. 14. xv. 32. (and the parallel Mark viii. 2) xviii. 27. xx. 34. Mark i. 41. ix. 22. Luke vii. 13. x. 33. and xv. 20. But see *σπλαγχνία* Luke i. 78, and references there.

—*fainted*. For *ἐκλεισμένοι* here there is the fullest authority for reading *ισχυλμένοι*—*were harassed or troubled* ; *vexati*, Vulg.—expressive here, as appears from the remainder of the passage, rather of *spiritual destitution* than *bodily weakness*—similar to the *labour* and *heavy laden* of ch. xi. 28. It occurs only here and Mark v. 35. Luke vii. 6. and viii. 49.

—*as sheep having no shepherd*. Num. xxvii. 16, 17. 1 Kings xxii. 17. Isa. lvi. 9—11. Jer. l. 6. Ezek. xxxiv. 5, 6. Zech. x. 2. 1 Pet. ii. 25.

37. *The harvest truly is plenteous*, [Luke x. 2.] John iv. 35—38.

38. *Pray ye therefore*. Luke vi. 12, 13. Acts xiii. 2—4. 2 Thess. iii. 1.

—*the Lord of the harvest*. Ch. x. 1. 1 Cor. xii. 28. Eph. iv. 7, 8, 11—13. Ps. lxxviii. 11. Jer. iii. 15.

—*labourers*. 1 Cor. iii. 5—10. 2 Cor. vi. 1. Col. iv. 10, 11. 1 Thess. v. 12, 13.

CHAPTER X.

1. *called unto him his twelve disciples*. [Mark iii. 13, 14, &c. Luke vi. 13.] Luke ix. 1. xi. 49. John xvii. 18. xx. 21. Eph. iv. 11.

—*he gave them power*. Ch. xxviii. 18, 19. Mark xvi. 17, 18. Luke x. 19. Acts iii. 16. iv. 30. ix. 34.

2. *the twelve apostles*—

Note,—*Ἀποστολῆς*, which here first, is not a name peculiar to

the twelve, but according to its import, '*one sent*,' is applied to others charged with particular commissions: see John xiii. 16. where translated "*he that is sent*;" and 2 Cor. viii. 23, and Phil. ii. 25, where "*messenger*." Compare also Acts xiv. 14, where Barnabas is so named. The distinguishing circumstance in the case of "*the twelve*" (in addition to their plenary inspiration and authority) was their being commissioned directly by the Lord himself, and being qualified to be witnesses of his resurrection: see Acts i. 21, 22. 1 Cor. ix. 1. xv. 7, 8. Gal. i. 11, 12. The number "*twelve*" has reference evidently to the number of the tribes of Israel: see ch. xix. 28. Rev. xxi. 12—14.

The following references give the Scripture history of each apostle, in the order of their names here, viz.—

—(1.) *Simon, who is called Peter*:—Ch. iv. 18, 19. (compare Luke v. 3—11. and John i. 40—42.) Mark v. 37. Matt. xvi. 16—23. xiv. 28—31. xvii. 1, 4. and 24—27. xiii. 3, 4. Luke xxii. 8. John xiii. 6. Matt. xxvi. 36, 37. John xviii. 10, 11. Matt. xxvi. 31—35, and 69—75. John xx. 2—7. Mark xvi. 7. John xxi. all. Acts, chapters i—xii. 17, and xv. 6—11, 14. Compare also Gal. i. 18. ii. 7—9, and 11—14, and the two epistles by him. Called *Cephas*, which is the same as *Peter*, John i. 42. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

—(2.) *and Andrew his brother*. Ch. iv. 18—20 (with John i. 40.) Mark xiii. 3. John xii. 20—22. Acts i. 13.

—(3.) *James the son of Zebedee*. Ch. iv. 21, 22. (comp. Luke v. 10, and Mark iii. 17.) Mark v. 37. Matt. xvii. 1. Mark x. 35—41. Luke ix. 54. Mark xiii. 3. Matt. xxvi. 37. John xxi. 2. Acts i. 13. xii. 2.

—(4.) *and John his brother*. See references on preceding, and Luke xxii. 8. John xiii. 23—25. xix. 26, 27. xxi. 2, 20—24. Author of a Gospel and three Epistles.

3.—(5.) *Philip*. John i. 43, 44. xii. 21, 22. xiv. 9. Acts i. 13.

—(6.) *and Bartholomew*; supposed to be the same as Nathaniel, compare John i. 45—51, with xxi. 2:—confirmed by the fact that otherwise John does not name Bartholomew, and the other evangelists do not name Nathaniel. Besides, Bartholomew is not a surname, denoting ‘son of Ptolemy;’ (so the Syrian writers, see Calmet.) Except here and the parallel places the name only occurs Acts i. 13.

—(7.) *Thomas* (called *Didymus*, John xx. 24). John xi. 16. xiv. 5, 6. xx. 24—29. xxi. 2.

—(8.) *and Matthew the Publican*; (always named *Levi* in the other gospels); ch. ix. 9. Compare Mark ii. 14, and Luke v. 27—29. Acts i. 13. Author of the Gospel.

—(9.) *James the son of Alphæus* (or, “of Cleopas,” as Alphæus is also named, and Mary, sister to the Virgin Mary, as would appear from a comparison of Mark xv. 40, where named “*James the less*,” and xvi. 1, with John xix. 25; whence also called “The Lord’s brother,” Gal. i. 19. i. e. his *cousin-german* or *kinsman*, according to the Jewish manner of speaking.) Mark xiii. 55. Acts i. 13. xii. 17. and xv. 13. and xxi. 18,—all compared with xii. 2. 1 Cor. xv. 7. Gal. i. 19. ii. 9, 12.

Note,—That he, and not James the brother of John, was the author of the Epistle of James, is inferred on strong grounds; especially his surviving so long the other, and his office in the church at Jerusalem taken into account with the epistle being addressed ‘to the twelve tribes.’ The other opinion has however been maintained by some, and in early times. See Calmet and Townsend, especially the latter.

—(10.) *and Lebbaeus, whose surname was Thaddæus*, called also *Judas*, Luke vi. 16. Brother of James, son of Alphæus, and also called the Lord’s brother:—compare Matt. xiii. 55. Mentioned as *Judas*, John xiv. 22, and author of the Epistle of Jude.

4.—(11.) *Simon the Canaanite, or Kananite*, ΚΑΝΑΝΙΤΗΣ—a word equivalent to *Zelotes*, as he is named Luke vi. 15, and Acts i. 13; and formed, not from the country *Chanaan*, ΧΑΝΑΑΝ, but

from the Hebrew זָנָב, *kana*, *To be zealous*. He is only mentioned in these three instances.

—(12.) *and Judas Iscariot*. John vi. 70, 71. xii. 4—6. xiii. 2, and 26—30. Matt. xxvi. 14—16, and 47—50. xxvii. 3—5. Acts i. 16—25.

5. *the Samaritans*. See 2 Kings xvii. 24. Luke ix. 52, 53. John iv. 9, 20. Acts i. 8.

6. *but go rather &c.* Ch. xv. 24. Acts iii. 26. xiii. 46. Rom. xv. 8.

—*the lost sheep of the house of Israel* See ch. ix. 36, and references, and compare ch. xviii. 11—13. Ps. cxix. 176.

7. *as ye go, preach, saying, &c.* [Mark vi. 12. Luke ix. 1, 2.] Luke xvi. 16.

—*the kingdom of heaven (or the heavens)* see ch. iii. 2. clauses 2, 3.

8. *raise the dead*. These words are wanting in the best MSS. and rejected by the generality of critics. It certainly does not appear that the apostles had this power till after the resurrection of Christ, added to which it is not mentioned in their commission ver. 1; nor in the parallel places, Mark vi. 6, 13. Luke ix. 1, 2, 6.

—*freely ye have received, freely give*. (i. e. dispense those gifts freely: but see ver. 10, which asserts their right to support). Acts iii. 6. viii. 18—20. xx. 33—35. Compare 2 Kings v. 15, 16.

9. [Mark vi. 8. Luke ix. 3.] Luke x. 4. xxii. 35.

10. *the workman is worthy of his meat*. Luke x. 7, 8. 1 Cor. ix. 7—11, 13, 14. Gal. vi. 6. 1 Tim. v. 17, 18. Compare 1 Sam. ix. 7.

11. [Mark vi. 10. Luke ix. 4.]

—*enquire who in it is worthy*. Luke x. 38—42. Acts xvi. 15. xviii. 1—3. 3 John 5—8.

13. *let your peace come upon it.* Luke x. 5, 6. John xx. 19, 21, 26. Rom. i. 7, and parallels. 3 John 14.

14. *whosoever shall not receive you, &c.* [Mark vi. 11. Luke ix. 5.] Luke x. 10, 11. See below, ver. 40, 41, and references.

—*shake off the dust of your feet.* Neh. v. 13. Acts xiii. 51. xviii. 6.

15. *it shall be more tolerable.* ch. xi. 22—24. Ezek. xvi. 48—56. John xv. 22—24.

—*the day of judgment.* This expression occurs elsewhere (besides the parallel Mark vi. 11,) ch. xi. 22—24. xii. 36. 2 Pet. ii. 9. iii. 7. 1 John iv. 17.

16. *I send you forth as sheep in the midst &c.* Luke x. 3. Jer. i. 17—19. Ezek. ii. 3—6.

—*wise as serpents.* Rom. xvi. 19. 1 Cor. xiv. 20. Eph. v. 15—17. Col. iv. 5.

—*harmless as doves,* (*ἀνίκατος* only here and Rom. xvi. 19, and Phil. ii. 15. in former of which rendered *simple*, as in the present margin here: and Note, these two words, *harmless* and *simple*, occur elsewhere in the E. T. only in Rom. xvi. 18. and Heb. vii. 26. where for *ἀκατος*.) 2 Cor. i. 12. x. 3, 4. Phil. ii. 14, 15. 1 Thess. ii. 10. v. 22. 1 Pet. iii. 15, 16.

17. *but beware of men.* Mic. vii. 2—5. Phil. iii. 2. 2 Thess. iii. 2. Acts xiv. 5, 6. xvii. 14.

—*for they will deliver you up, &c.* Ch. xxiii. 34. xxiv. 9. John xvi. 1, 2. Acts iv. 1—3. v. 17, 18, 40, 41. vi. 9—15. 2 Cor. xi. 24, 25.

18. *brought before governors and kings.* Acts xii. 1—3. and chs. xxiv. xxv. xxvi. 2 Tim. iv. 16. Phil. i. 13.

—*a testimony against them, or unto, as chap. viii. 4. μαρτύριον αὐτοῖς.* The word occurs in this same construction, with a dative of the person (in addition to these two places and the

parallels Mark i. 44. and xiii. 9) only in ch. xxiv. 14. Mark vi. 11, (and the parallel Luke ix. 5), and James v. 3.

—*and the Gentiles.* Ch. xx. 19. Acts iv. 27. ix. 15.

19, 20. [Mark xiii. 11. Luke xii. 11, 12. xxi. 14, 15.]
Exod. iv. 12, 15. Jer. i. 7—9. Acts iv. 8, 13. vi. 10.
2 Tim. iv. 17.

—*take no thought, rather be not careful,* as ch. vi. 25.

20. *of your Father,* so below, ver. 29.

21. See ver. 34—36 below, and references there.

22. *ye shall be hated of all, &c.* [Ch. xxiv. 9. Luke xxi. 17]
Isa. lxi. 5. Luke vi. 22. John xv. 18, 19. 1 John iii. 13.
See also ch. v. 11, clause 3.

—*but he that endureth to the end, &c.* [Mark xiii. 13.] ch.
xxiv. 13. Dan. xii. 12, 13. Rom. ii. 7. Gal. vi. 9. Heb. iii.
14. Jas. i. 12. Rev. ii. 7, 10, 17, 26. iii. 21.

23. *flee ye into another,* Ch. xii. 14, 15. Acts viii. 1. ix.
24, 25. xiv. 6, 7, 19, 20. xvii. 10, 14. xx. 1.

24. *the disciple is not above his master.* Luke vi. 40. John
xiii. 16. xv. 20. Heb. xii. 2—4.

25. *if they have called the Master, &c.* Ch. ix. 34. xii. 24.
John vii. 20. viii. 48, 52. x. 20.

—*Beelzebub, or Beelzebul,* with present margin and *Gr.*
Supposed to be the same as in 2 Kings i. 2, and so written
because no Greek word ends in β .

26. *fear them not therefore,* ver. 28. Prov. xxviii. 1. xxix.
25. Isa. xli. 10, 14. xliii. 1, 2. li. 7, 8, 12, 13. Jer. i. 17, 18.
Ezek. ii. 6. Acts iv. 13, with 19. 2 Tim. i. 7, 8. 1 Pet.
iii. 14.

—*for there is nothing covered that &c.* [Mark iv. 22. Luke
viii. 17. xii. 2, 3.] Rom. ii. 16. 1 Cor. iv. 5.

27. *what I tell you in darkness, that speak ye, &c.* Prov. i.

20—23. viii. 1—5. Acts v. 20, 28. xvii. 17. 2 Cor. iii. 12. and iv. 1, 2.

28. *fear not them which kill the body, but, &c.* [Luke xii. 4, 5.] Dan. iii. 16—18. Acts xx. 29, 24. xxi. 13. Rom. viii. 35—39. Rev. ii. 10. See also ver. 26 above, and references.

—*but rather fear him, &c.* Ps. cxix. 120. Eccles. viii. 12, 13. Heb. xii. 22. Jas. iv. 12.

—*hell.* (*γέενν.* see ch. v. 22—*Note.*) Ch. xviii. 8, 9. xxv. 41, 46. Jude 7. Rev. xix. 20. xx. 9, 10, 14, 15. xxi. 8. See also chap. iii. 12, clauses 3 and 4.

29. *a farthing.* (It is in value *half-penny farthing* in the original, as being the tenth part of the Roman penny. See on ch. xviii. 28. *Pres. Marg.*)

—*and one of them shall not fall, &c.* [Luke xii. 6, 7.] ch. vi. 26. Ps. civ. 27—30. Job xii. 10.

30. *the very hairs of your head are all numbered.* Luke xxi. 18. Acts xxvii. 34. Compare 1 Sam. xiv. 45. and 2 Sam. xiv. 11.

32. *shall confess me before men.* [Luke xii. 8, 9.] Ps. cxix. 46. Rom. x. 9, 10. 1 Tim. vi. 12, 13. 2 Tim. i. 7, 8. Rev. ii. 13.

—*him will I confess also, &c.* 1 Sam. ii. 30. ch. xxv. 34. Rev. iii. 5.

33. Mark viii. 38. 2 Tim. ii. 12. John xii. 42, 43.

34. *Think not that I am come, &c.* [Luke xii. 49—53.] Acts xiii. 45, 50. xiv. 2, 4. xvii. 5—8. xix. 23, &c.

35. *to set a man at variance against his father, &c.* [Mic. vii. 6.] ver. 21. Luke xxi. 16.

36. *a man's foes shall be, &c.* Gen. iv. 8. (with 1 John iii. 12.) and xxxvii. 17 (with 20.) Ps. xli. 49. lv. 13. John xiii. 18. Comp. 1 Sam. xvii. 28. 2 Sam. xvi. 11.

37. *he that loveth father or mother more &c.* Luke xiv. 26. Deut. xxiii. 9. See also chap. iv. 22, and references.

38. *and he that taketh not his cross, &c.* [Mark viii. 34. Luke ix. 23, 24.] ch. xvi. 24. Mark x. 21. Rom. viii. 17. Gal. vi. 12, 14. v. 11. Phil. i. 29. 2 Tim. iii. 12.

Note,—This is the first intimation by Christ of his death and the manner of it; and in so far a prophecy.

39. *he that findeth his life shall lose it, &c.* Ch. xvi. 25, 26. John xii. 25. Phil. i. 20, 21. 2 Tim. iv. 6—8.

40. *He that receiveth you, &c.* ch. xviii. 5. Luke x. 16. John xiii. 20. Gal. iv. 14. 1 Thess. iv. 8.

—*and he that receiveth me,* John v. 23. xii. 44—50. 1 John ii. 22, 23.

41. *He that receiveth a prophet (or teacher.* See ch. vii. 15, *Note*.) 1 Kings xvii. 10. xviii. 4. 2 Kings iv. 8—10. Rom. xvi. 1—4. 2 Tim. i. 16—18. See ver. 11 and references.

42. *whosoever shall give to drink, &c.* ch. xviii. 3—6, 10, 14. xxv. 34—40. 2 Cor. viii. 12.

—*he shall in no wise lose his reward.* See ch. vi. 4, and references.

CHAPTER XI.

1. *he departed thence to teach, &c.* ch. iv. 23. ix. 35.

2. *when John had heard in the prison, &c.* [Luke vii. 18, 19, &c.] ch. iv. 12. xiv. 3. John iii. 24.

3. *he that should come,*—(*ὁ ἐρχόμενος*, a title of the Messiah, John vi. 14, *Gr.* taken from Ps. cxviii. 26, see Mat. xxi. 9, and parallels: and still his title in reference to his Second Advent, see Heb. x. 37, and 2 John 7, and Rev. i. 8, *Gr.*)

The following are the principal prophecies of the Messiah's coming in the Old Testament, not including those relative to the throne of David, for which see Luke i. 32.—Gen. iii. 15. xii. 3. xlix. 10. Num. xxiv. 17. Deut. xviii. 15—18. Ps. ii. 6—12.

xvi. 8—11. cx. 1—5. Isa. vii. 14. xxxv. 1—6. liii. all. lxi. 1—3. Dan. ix. 24—26. Micah v. 2. Hag. ii. 7. Zech. ix. 9. Mal. iii. 1. iv. 2.

5. *The blind receive their sight, &c.* Isa. xxix. 18. xxxv. 4—6. xlii. 6, 7. John v. 36. x. 24, 25, 37, 38. xiv. 11.

Note,—The prophecies here referred to received a *primary* fulfilment then; but, with most of the other Old Testament prophecies, await another and *plenary* fulfilment at the Second Advent, according to the example of such double fulfilment afforded by the Saviour himself in his partial quotation of Isa. lxi. 1—3 in Luke iv. 17—19.

—*the poor have the gospel preached to them.* ch. v. 3. Isa. lxi. 1, with Luke iv. 18. Jam. ii. 5. Contrast John vii. 48, 49, and Jam. ii. 1—4.

6. *shall not be offended in me*,—σκανδαλίζω, lit. *be stumbled at me*, as over a stone laid in the way. See ch. v. 29, 30, and σκανδαλον ch. xiii. 41. N. B. either word occurs in all the following references to the New Testament, where rendered *offend* or *offence* (except 1 Cor. i. 23, where *stumbling-block*); but in Isa. viii. the Septuag. has πρόσκομμα, which also occurs in the quotations of it Rom. ix. 32, 33, and 1 Pet. ii. 8, where rendered *stumbling*.

Isa. viii. 14, 15. Mat. xiii. 57. xv. 12. xxiv. 10. xxvi. 31. Rom. ix. 32, 33. 1 Cor. i. 23. Gal. v. 11. 1 Pet. ii. 8, Comp. Luke ii. 34. John vi. 60, 61, 66.

7. *what went ye out into the wilderness to see, &c.* [Luke vii. 24, &c.] ch. iii. 1—3, 5. John v. 35.

9. *and more than a prophet.* ch. xiv. 5. xxi. 24—26. Luke i. 15—19, 76.

10. *Behold I send my messenger,* [Mal. iii. 1. Mark i. 2. Luke vii. 27, 28.]

—*messenger*, αγγελος, *Angel*, applied equally to human and heavenly messengers. It is rendered "*messenger*," besides here and the parallel places, only in four other places, viz. Luke vii. 24. ix. 52. 2 Cor. xii. 7. Jam. ii. 25.

11. *Among them that are born, &c.* This is explained by verses 9. 10; and also by ver. 14, below, and references.

—*he that is least in the kingdom of heaven, &c.* (or *the heavens*, and so next verse, as ch. iii. 2) explained by the two verses following: and compare Heb. i. 1—3. xi. 39, 40. xii. 18—25. Gal. iv. 1—7.

12. *suffereth violence, and the violent &c.* (βιάζονται—βίαιοι, the former only here and in the parallel Luke xvi. 16, and the latter only here. See next verse.)

13. *prophesied until John*, i. e. only “*prophesied*”—the prophets expressly, and the law by shadow and type—of what is now “*preached*” for general reception, and *taken-forcible-possession-of* as in the case of the multitudes who “*pressed upon Jesus to hear the word of God,*” (Luke v. 1. viii. 19, 45, &c.) the door being, as it were, opened, and every one rushing in. See the parallel place Luke xvi. 16, and xiii. 24: and compare 1 Pet. i. 10—12. Acts iii. 24—26.

14. *receive it, or receive him*, (the pronoun being understood.)

—*Elias, which was for to come.* Mal. iv. 5. Mat. xvii. 10—13. Luke i. 17. John i. 21.

15. *He that hath ears to hear, &c.* ch. xiii. 9, 43. Rev. ii. 7, 11, 17, 29. iii. 6, 13, 22.

16. *but whereunto shall I liken &c.* [Luke vii. 31—35.]

18. *John came neither eating &c.* ch. iii. 4. Luke i. 15.

—*a devil*, read *a demon* or *evil spirit*. See ch. iv. 24—*Note*.

19. *The Son of Man came eating and drinking.* Luke v. 29, 30. John ii. 1, 2. xii. 2. Compare 1 Cor. ix. 19—23.

—*a friend of publicans and sinners.* Ch. ix. 10, 11. Luke xv. 2, 3. xix. 7.

—*but wisdom is justified &c.* Luke vii. 29, 35. Ps. xcii. 5, 6. cvii. 43.

20. *Then began he to upbraid the cities, &c.* [Luke x. 13, &c.]

21. *if the mighty works which were done in you.* See Mark vi. 45, with 54—56. viii. 22. Luke ix. 10, 11.

—*in Tyre and Sidon.* See Isa. xxiii. Ezek. xxvi—xxviii. Amos i. 9, 10. Zech. ix. 3, 4.

—*they would have repented.* Jonah iii. 5—10, with Matt. xii. 41. Ezek. iii. 6, 7. Acts xxviii. 25—28.

22. *It shall be more tolerable, &c.* ver. 24. ch. x. 15, clause 1 and references. Luke xii. 47, 48. Heb. ii. 2, 3. x. 28, 29.

—*the day of judgment.* See chap. x. 15, clause 2, and references.

23. *which art exalted to heaven.* So Isa. xiv. 13—15. Lam. ii. 1. Ezek. xxxi. 16, 17. Obad. 4.

—*to-hell*, read *Hades*, ᾗδης, (written Ἅϊδης, Homer Il. ix. line 312, Ἀΐδας πύλῃσιν, ‘The gates of *Hell* :’) Lit. *the invisible place of the dead*, here first, and elsewhere only ch. xvi. 18. and Luke x. 15. xvi. 23. Acts ii. 27, 31. 1 Cor. xv. 55. Rev. i. 18. vi. 8. xx. 13, 14 : in all which rendered *hell*, except 1 Cor. xv. 55. where *grave*. For the word *Hell* in other passages of the E. T. see chap. v. 22, *Note*, clause 3.

—*the mighty works which have been done in thee (Capernaum)* ch. iv. 13. viii. 5, &c. Luke iv. 23. John iv. 46.

24. *it shall be more tolerable, &c.* See ver. 22, and references.

25. *At that time Jesus answered.* [Luke x. 21.]

Note—“*answered*,” i. e. to the purpose in the Divine mind known to him, and then present to his thoughts ; and also to the objections to that purpose which he foreknew would be made by men. See the same use of this word, in anticipation of objections or discernment of thoughts not expressed, ch. xxii. 1. Luke v. 22. vii. 39.

—*Lord of heaven and earth.* Gen. xiv. 19, 22. Dan. iv. 35. Acts xvii. 24.

—*thou hast hid these things, &c.* Ps. viii. 2. Isa. v. 21

xxix. 10—14, 18, 19. John ix. 39—41. 1 Cor. i. 18—29. ii. 6—8. iii. 18—20.

—*the wise and prudent, σοφοί and εὐνοητοί*, the former referring to *acquired knowledge*, and the latter to *natural abilities*.

—*and hast revealed them unto babes*, ch. xvi. 17. xviii. 3, 4. Compare 1 Sam. ch. iii.

26. *Even so, Father ; for so* &c. Job xxxiii. 13. Isa. xlvi. 10. Rom. ix. 18. xi. 33—36. Eph. i. 9, 11.

27. *all things are delivered unto me of my Father*. [Luke x. 22.] Mat. xxviii. 18. John iii. 35. v. 21—23. xiii. 3. xvii. 1, 2. 1 Cor. xv. 25—27. Eph. i. 20—23. Phil. ii. 9—11. Heb. i. 2.

—*neither knoweth any man the Father save the Son, &c.* John i. 18. vi. 46. x. 15. xiv. 6—9. xvii. 25, 26. 1 John v. 20.

28. *Come unto me all ye* &c. Isa. lv. 1—3. John vii. 37: vi. 37.

—*heavy-laden*. For one sense see Matt. xxiii. 4. Acts xv. 10. Gal. v. 1; and for another, Eccles. ii. 22, 23. Ps. xxxviii. 4.

—*I will give you rest*. Explained by next verse, which confirms the primary reference to the law as “the yoke of bondage.”

29. *and learn of me*. ver. 27. ch. xvii. 5. Acts iii. 22. Eph. iv. 20, 21. Luke x. 39. 1 Pet. ii. 21.

—*I am meek, &c.* Zech. ix. 9. John xiii. 12—17. 2 Cor. x. 1. Phil. ii. 5—8.

—*and ye shall find rest, &c.* Isa. xxviii. 12. Jer. vi. 16.

30. *For my yoke is easy, &c.* Prov. iii. 17. 2 Cor. xii. 10. Phil. iv. 13. Rom. viii. 3, 4. 1 John v. 3.

CHAPTER XII.

1. *Jesus went on the Sabbath-day through the corn &c.* [Mark ii. 23—28. Luke vi. 1—5.] Deut. xxiii. 25.

3. *Have ye not read what David did.* [1 Sam. xxi. 1—6.] Compare chap. xxii. 29. Acts xiii. 27.

4. *the house of God, i. e. the tabernacle, the temple not being then built.*

—*the shew-bread* (or *presence-bread*, so called from being set before the Lord.) Exod. xxv. 23, 30. Lev. xxiv. 5—9. 1 Chron. ix. 32. xxiii. 28. Heb. ix. 2.

5. *the priests in the temple profane the Sabbath, i. e. in the necessary works of their office, such as* Num. xxviii. 9, 10. John vii. 22, 23.

—*blameless*, read *guiltless* (*αμαρτίας*) as rendered ver. 7, where alone it occurs. Besides *guiltless* also occurs only in the E. T. at ver. 7, but *blameless* often for *αμαρτίας* and other words.

6. *one greater than the temple.* ver. 8, 41, 42. 2 Chr. vi. 18. Mal. iii. 1.

7. *I will have mercy, &c. i. e. 'I desire mercy or compassion rather than a rigid compliance with the letter of law when it would operate against humanity.'* [Hosea vi. 6.] See ch. ix. 13, *Note* and references.

8. *Lord even of the Sabbath-day.* Mark ii. 27, 28. John v. 17, 18. See also ch. xi. 27, clause 1 and references.

10. *a man which had his hand withered* [Mark iii. 1—5. Luke vi. 6—10.] *Note*, This miracle is illustrative of ver. 8. which it follows in all the gospels.

—*to heal on the Sabbath-days.* For other instances of the Lord's healing on the Sabbath, see Luke xiii. 10—17. xiv. 1—5. John v. 5—11. ix. 14—16.

—*that they might accuse him.* So ch. xix. 3. xxii. 15—17, and 34—36. Luke xi. 53, 54. John viii. 4—6. See also ver. 14.

11. *if it fall into a pit.* See Exod. xxiii. 4, 5. Deut. xxii. 4, by which precepts the Jews of themselves qualified the law of the Sabbath, proving that they were influenced in their opposition here only by malice against Jesus.

13. *Then saith he to the man, &c.* See chap. viii. 8, and references.

14. *held a council, or, with present margin, took counsel.* [Mark iii. 6. Luke vi. 11.] Matt. xxvii. 1. John v. 16—18. xi. 57.

15. *when Jesus knew it, he withdrew himself.* Luke iv. 29—31. John vii. 1. x. 39, 40. xi. 53, 54, all with John vii. 6, 8, 30, and viii. 20.

16. *charged them that they should not make him known.* See ch. viii. 4, and references.

17. *that it might be fulfilled, &c.* [Isa. xlii. 1.] *Note,* The Jews applied this prophecy to the Messiah, as appears from the Targumist's rendering, "Behold my servant the Messiah."

18. *my servant.* Isa. xlix. 5. lii. 13. liii. 11. Zech. iii. 8. Phil. ii. 6, 7.

—*whom I have chosen,* Ps. lxxxix. 19. 1 Pet. ii. 4. Luke xxiii. 35.

—*in whom my soul is well pleased.* Ch. iii. 17, and references.

—*I will put my Spirit upon him.* Ch. iii. 16. and references.

—*he shall show judgment to the Gentiles.* Isa. xlix. 6. Luke ii. 31, 32. Acts xxvi. 17. Rom. xv. 9—12.

20. *A bruised reed shall he not break, and smoking flax shall*

he not quench, till &c. (or smouldering flax, that is, almost extinct, τυφόμεναι, only here.)

Note. These are generally considered to be emblems of the contrite and humble sinner, and the sense of the whole passage that, by such mild means as mercy and grace, in contradistinction to violence and clamour, the religion of Jesus was established, and would at length triumph even till it spread over all nations of the world.

The connexion, however, in which the emblems are found in the prophecy, and in which the prophecy itself is here quoted, rather determines them to be significant simply of *weakness*; as, on the other hand, the words "till he send forth judgment to victory" equally suggest in contrast the idea of *power*, (see *Greek*): in which view the prophecy is one of those which (like that of ch. lxi. 1—3) embraces both advents of the Saviour, the opposite characters of which it states, viz. :—The first, the day of his *humiliation* and *weakness*, when he submitted to suffering without resistance or exertion of his power even the least to subdue his enemies; which was also to be the character of his church throughout the whole of this the intervening dispensation, till that time when he should "send forth judgment to victory;" that is till his second coming—"the day of his power," when he shall be revealed in "*judgment*" against his enemies issuing in complete "*victory*" over them, and the consequent establishment of his kingdom; when also "*the Gentiles*" (or "*nations*") "*shall trust in his name.*" And this moreover is in agreement with all the prophecies of the New Testament, which uniformly represent this the Gospel dispensation as issuing—not in universal righteousness, as the triumph of grace and mercy—but in apostacy, and the triumph over it of judgment and power at the Lord's coming, to be succeeded by universal righteousness. See ch. xiii. 40, 41. xxiv. 37—39. 2 Thess. ii. 6—8. Rev. xv. 1—4, and xix. 11—end, with ch. xx. &c. &c.

22. *Then was brought unto him one possessed-with-a-devil.* (or, *a demoniac*, as chap. iv. 24;) [Mark iii. 11. Luke xi. 14.] ch. ix. 32. xv. 30, 31.

23. *the Son of David.* See chap. ix. 27, clause 2, and references.

24. *when the Pharisees heard it they said,* [Mark iii. 22—27 Luke xi. 15—23.] ch. ix. 34.

—*by Beelzebub*, (or, with Gr. and present margin, *Beelzebub*, and so ver. 27.) See ch. x. 25, and references.

—*devils*, read *demons*, and so ver. 27, 28.

25. *Jesus knew their thoughts.* Ch. ix. 4, and references.

27. *by whom do your children cast them out?*

Note, That some among the Jews professed to cast out demons appears from Josephus and the early fathers. Whether they actually cast them out or not, the pretension was enough to turn the Pharisees' argument here against themselves, and infer that their children were also leagued with Satan. Some suppose the disciples of Christ to be here meant, but with less probability.

28. *then the kingdom of God is come unto you.* For the connexion between the coming of the kingdom of God and such wonderful works, see verse following and references; and also ch. iv. 23. x. 7, 8. xi. 4, 5, and references. Heb. vi. 5.

29. *except he first bind the strong man.* Isa. xlix. 24. liii. 12. 1 John iii. 8. iv. 4. Rev. xx, 1—3.

30. *He that is not with me is against me.* ch. vi. 24. Mark ix. 38—40. 2 Cor. vi. 15.

31. *All manner of sin and blasphemy, &c.*

Note, βλασφημία here first. Its meaning in reference to God is plain from the saying of the Pharisees, ver. 24, to which the term is here applied; (see the parallel place Mark iii. 28—30.) and from ch. xxvi. 65. Mark ii. 7. John x. 33. Rev. xiii. 5, 6. Compare βλασφημῶς, 1 Tim. i. 13, and 2 Tim. iii. 2. and see ch. iv. 3. and *Note* there.

It is always rendered "*Blasphemy*" except Eph. iv. 31, where "*evil-speaking*;" and 1 Tim. vi. 4, and Jude 9, where " *railing.*"

[Mark iii. 28—30.] Luke xii. 10. Isa. i. 18. 1 John i. 9. ii. 1, 2.

—*but the blasphemy against the Holy Ghost shall not &c.* see next verse, and compare Heb. vi. 4—6. x. 26—29. Acts vii. 51; and 1 John v. 16?

32. *speaketh a word against the Son of Man.* ch. xi. 19. xiii. 55—57. John vii. 12, 52. Matt. xxvi. 65—68, and xxvii. 39—44, all, with Luke xxiii. 34, and Acts iii. 14, 15, 19. Also Acts xxvi. 9—11, with 1 Tim. i. 13—15.

—*it shall not be forgiven him.* See ver. 31, and references.

—*neither in this world, neither in the world to come, read neither in this age (αἰών) nor in that to come :* i. e. neither in this the Gospel dispensation, nor in that which is to follow, namely, the dispensation of Messiah's reign, though so much more abounding in blessing, extending to the whole world and all nations. But, if not then, never, as stated ver. 31 ; see the parallel place, Mark iii. 28.

—*the (age) to come.* See also Eph. i. 21, and Heb. vi. 5. where Gr. αἰών ; in all which the primary reference is probably to the prophecy Isaiah ix. 6 ; where for *The everlasting Father*, the Sept. reads Πατήρ του μιλλοντος αιωνος, and the Vulg. *Pater futuri sæculi*—that is, *The Father of the age to come.*

33. *make the tree good, and his fruit good ; or else, &c.* See ch. vii. 16—18. and references. Ch. xxiii. 26.

34. *generation of vipers.* ch. iii. clause 2, and references.

—*how can ye, being evil, speak good things ?* Job xiv. 4. Ps. lii. 2—4. cxi. 2, 3. Rom. iii. 10—14.

—*out of the abundance of the heart &c.* ver. 35. Luke vi. 45. Ps. xxxvii. 30, 31. Prov. x. 20, 21. xii. 6, 17—19. xv. 4, 23, 28. xvi. 21—23.

36. *every idle word,* (the same as the “evil things” of ver. 35, and explained by the whole context from ver. 31.) Eph. iv. 29. v. 4. Col. iii. 8—10. 1 Tim. v. 13.

—*shall give account thereof in the day of judgment.* Eccles. xii. 14. ch. x. 15. clause 2. Acts xvii. 31.

37. *by thy words thou shalt be justified, &c.* see verses 34—36. and comp. ch. x. 32, 33. Luke xix. 22. Rom. x. 10.

38. *we would see a sign from thee.* ch. xvi. 1. Mark viii. 11, 12. Luke xi. 16, 29, 30. John ii. 18. vi. 30. 1 Cor. i. 22.

Note, The particular "*sign*" sought for was, no doubt, the sign of the Son of Man's *glorious appearing* as foretold Dan. vii. 13, and promised by Christ in connexion with his Second Coming, Mat. xxiv. 30; instead of which he tells them here that there should only be given them the sign of his *humiliation*.

39. *and adulterous generation.* Isa. lvii. 3—9. Ezek. xvi. all, especially 23—35. xxiii. all. Matt. xvi. 4. Mark viii. 38. Jam. iv. 4.

40. *For as Jonas, &c.* Jonah i. 17. ii. 1, 2.

—*in the heart of the earth.* Ps. xvi. 10. Eph. iv. 9, *Gr.* See also Ps. lxiii. 9. *Septuag.*

41. *the men of Ninevah shall rise &c.* [Luke xi. 32.]

—*and shall condemn it.* Jer. iii. 11. Ezek. xvi. 51, 52. Rom. ii. 27. Heb. xi. 7.

—*they repented at the preaching of Jonas.* [Jonah iii. 5—10.]

—*a greater than Jonas is here.* ver. 6. John iii. 12, 13, 31. Heb. i. 1, 2.

42. *The queen of the south &c.* [1 Kings x. 1—8. 2 Chron. ix. 1. Luke xi. 31.]

—*the wisdom of Solomon.* 1 Kings iii. 9—12, 28. iv. 29—34. x. 23, 24.

—*a greater than Solomon is here.* Isa. ix. 6, 7. xi. 1—3. 1 Cor. i. 24. Col. ii. 3, 9. See also ver. 41, and references.

43. *when the unclean spirit is gone &c.* [Luke xi. 24—26.]

—*he walketh through dry places, &c.* Job i. 7. 1 Pet. v. 8. Comp. ch. viii. 31, 32.

44. *my house whence I came out.* Eph. ii. 2. Luke xxii. 3. John xiii. 27. See next verse and references.

—*and garnished, i. e. furnished,* and so ready for his reception.

45. *the last state of that man is worse than the first.* Heb. vi. 4—8. x. 26—31. 2 Pet. ii. 20—22. Jude 10—13.

—*even so shall it be, &c.* ch. xxi. 38—41. xxiii. 29—36. 1 Thess. ii. 15.

46. *behold his mother and his brethren stood without, &c.* [Mark iii. 31—35. Luke viii. 19—21.] and Note that in Mark the occasion of their coming is perhaps intimated at ver. 21, which would give additional force to his answer following.

—*his brethren*, ch. xiii. 55, 56. John ii. 12. vii. 3, 5, 10. Acts i. 14. 1 Cor. ix. 5. Gal. i. 19.

48. *who is my mother?* &c. compare ch. x. 37. Luke ii. 48, 49.

50. *For whosoever shall do the will &c.* Ps. xxii. 22. ch. xxv. 40. xxviii. 10. John xx. 17. Rom. viii. 29. 2 Cor. v. 16. Heb. ii. 11—16.

CHAPTER XIII.

1. *sat by the sea-side.* [Mark iv. 1.] Luke v. 3.

2. *great multitudes were gathered,*—so ch. iv. 25. v. 1. viii. 1. xii. 15. xiv. 14, 21. xv. 30—32, 38. xix. 2. Compare Mark xii. 37. Luke xix. 48.

3. *spake many things unto them in parables.*

Note, παραβολη, a *parable*, here first; literally, the *juxtaposition* of two things in order to compare them, whence a *comparison*, and thence *an-illustration-by-comparison*: see Mark iv. 30. *Gr.* It is of two kinds, 1. The STRICT ALLEGORY, in which every part has its correspondence in the truth conveyed, as, in the parable of the sower here following, “*the sower—the seed—the ground—the fowls—the sun—the thorns:*” and 2. The GENERAL SIMILITUDE, in which the resemblance is in the principal features or *scope* only; and the minor incidents are, as it were, the *drapery* or *filling-up* of the picture, such as the parable of the Prodigal Son, where it were puerile to assign a separate meaning to the *robe—ring—shoes, &c.*

It is always rendered “*parable*” except in four places, viz.—

Mark iv. 30, "*comparison*;" Luke iv. 23, "*proverb*," (where it is used in the wide sense of the Hebrew כְּשֵׁל for *a figurative weighty saying*): and Heb. ix. 9, and xi. 19, where "*a figure*."

For the reason of our Lord's speaking to the multitude in parables, see ver. 10—15, and 34, 35.

—*behold a sower went forth* [Mark iv. 3—8. Luke viii. 4—8.] For references to the parable see the interpretation, ver. 18—23.

9. *who hath ears to hear, let him hear*, see chap. xi. 15, and references.

11. *it is given unto you to know the mysteries of the kingdom of heaven* (or "*the heavens*") : ch. xi. 25, 26. xvi. 17. 1 Cor. ii. 6—10. Jam. i. 5, 17. 1 John ii. 27. See also ver. 16, 17, below.

Note, "*Mystery*" μυστήριον here first, from μύω, to initiate, denotes somewhat originally secret and only to be known by revelation, but either now known or to be known hereafter; as appears from the words here—"given to know the mysteries," and also from Rom. xi. 25. xvi. 25. 1 Cor. ii. 7, with 10. xiii. 2. xv. 51. Eph. i. 9. iii. 3—6, 9. vi. 19. Col. i. 26, 27. ii. 2. iv. 3, 4. 2 Thess. ii. 7 with 8. 1 Tim. iii. 9 with 16. Rev. i. 20. x. 7. xvii. 5 with 7, in all which, so far from denoting somewhat absolutely unintelligible and incomprehensible, it is spoken of as something revealed, declared, shewn, spoken, or which may be known or understood.

The above are all the places where it occurs with the exception of the parallel passages Mark iv. 11 and Luke viii. 10, and the three following, 1 Cor. iv. 1. xiv. 2. Eph. v. 32.

12. *for whosoever hath, to him &c.* ch. xxv. 28, 29. Mark iv. 24, 25. Luke viii. 18. Compare also ch. xxi. 43.

14. *in them is fulfilled* (ἀναπληρωσ, only here as applied to a prophecy,—a stronger term than πληρωσ, and denoting the climax of a character which in the prophet's time had already begun to develope itself. This prophecy is referred to in the fol-

lowing instances, in addition to the parallel places in Mark and Luke, viz. John xii. 39—41. Acts xxviii. 25—27. Rom. xi. 8.

15. *this people's heart is waxed gross*, Ps. xcv. 8. cxix. 70. Heb. iii. 13.

—*their ears are dull of hearing*, Zech. vii. 11. Acts vii. 57. 2 Tim. iv. 4. Heb. v. 11.

—*their eyes they have closed*, Rom. xi. 9, 10. 2 Cor. iii. 14, 15. Isa. xxix. 10—12. Jer. v. 21. Ezek. xii. 2.

—*should be converted*, *πιστεψουσιν*, lit. "*should turn*," i. e. to God, as it is rendered Luke i. 16, 17. Acts ix. 35. xi. 21. xiv. 15. xv. 19. xxvi. 18, 20. 2 Cor. iii. 16. 1 Thess. i. 9. 1 Pet. ii. 25, which are all the places where this word is used in a spiritual sense, except this and the parallels Mark iv. 12. Acts xxviii. 27, and the three following—Luke xxii. 32. Acts iii. 19. Jam. v. 19, 20, where rendered, '*to convert*.' So *πιστρεφει*, *conversion*, Acts xv. 3. where alone it occurs; and, Note, the word *convert* only occurs in the E. T. in one other place, Mat. xviii. 3, where for *στρεφει*.

—*and I should heal them*. ch. ix. 12. Isa. lvii. 18. Jer. iii. 22, 23. viii. 22. xvii. 13, 14. xxxiii. 6. Hos. xiv. 4. Mal. iv. 2.

16. *but blessed are your eyes, &c.* ch. xvi. 17. Luke x. 23, 24, with 21, 22. John xx. 29. 2 Cor. iv. 6. Eph. i. 17—23.

17. *many prophets and righteous men, &c.* Heb. xi. 13, 39, 40. 1 Pet. i. 10—12. See also ch. xi. 11—13.

18. *Hear ye therefore the parable of the sower*. [Mark iv. 14—20. Luke viii. 11—15.]

19. *the word of the kingdom*.—see ch. iv. 23, clause 2.

—*and understandeth it not*, viz. those just described ver. 15, *and not understanding from hardness of heart*. John iii. 19, 20. vii. 17. viii. 43, 47. Rom. i. 28.

—*the wicked one*. see ch. v. 37, clause 2.

—*and catcheth away that which was sown*, Acts xiii. 7, 8. 2 Cor. iv. 4. James i. 23, 24.

20. *and anon with joy receiveth it*; Isa. lviii. 2. Ezek. xxxiii. 30—32. Mark vi. 20. John v. 35.

21. *yet hath he not root in himself*, ch. vii. 26, 27. John xv. 5, 6. Eph. iii. 17—19. Col. i. 23. ii. 6, 7. 2 Pet. i. 8, 9. 1 John ii. 19, 20.

—*but dureth for a while*, Hos. vi. 4. Rom. ii. 7. Gal. v. 7. Heb. x. 35—39. See also ch. x. 22, clause 2, and references.

—*when tribulation or persecution ariseth*, ch. xxiv. 9—12. Luke xiv. 26—33. Gal. vi. 12. James i. 12. See also ch. x. 38, 39, and references.

—*he is offended*, 2 Tim. i. 15. iv. 16. See also ch. xi. 6, and references.

22. *that received seed among the thorns*, Jer. iv. 3, 4.

—*the care of this world* (*care*, *μεριμνα*, here first; and, except in the parallel places, only Luke xxi. 34. 2 Cor. xi. 28. 1 Pet. v. 7, in all which rendered as here “*care*.” See *μεριμνω*, ch. vi. 25, and references there.

—*of this world* (or *of this age*, *του αιωρος τουτου*, and so ver. 40.) Luke xvi. 8. Rom. xii. 2. 2 Cor. iv. 4. Eph. vi. 12, which see in *Gr.*:—and also Gal. i. 4, Eph. ii. 2, 2 Tim. iv. 10, and Tit. ii. 12.

—*and the deceitfulness of riches*, ch. vi. 24, 25. xix. 20—24. Gen. xiii. 10—13. Josh. vii. 20, 21. Ps. lii. 7. Prov. xxiii. 5. Luke xii. 15—21. xxi. 34. Acts v. 1—11. 1 Tim. vi. 9, 10, 17. 2 Pet. ii. 15.

23. *heareth the word, and understandeth it*, Prov. ii. 1—6. Acts xvii. 11. 1 Thess. ii. 13. Heb. iv. 2. 1 John ii. 14. v. 20. See also the parallel, Luke viii. 15, and references.

—*which also beareth fruit, &c.* Ps. i. 3. xcii. 12—14. John xv. 5, 8, 16. Phil. i. 11. Col. i. 6. Heb. vi. 7.

—*some an hundred-fold, &c.* Gen. xvi. 12. 1 Thess. iv. 1. 2 Pet. i. 5—8. iii. 18. Luke xix. 13, with 16, 18.

24. *The kingdom of heaven, read the heavens, and so ver.* 31, 33, 44, 45, 47, 52. See chap. iii. 2, clause 2, Note and references.

—*a man which sowed good seed, See ver. 37, 38, and references there.*

25. *while men slept, ch. xxv. 5.* Isa. lvi. 9, 10. Acts xx. 30, 31. 1 Thess. v. 6.

—*his enemy, Gen. iii. 15.* Rev. xii. 3—5. xvii. 14. xix. 19.

—*sowed tares among the wheat, &c. ver. 38, clause 3, and references.* 2 Cor. xi. 13—15. Gal. ii. 4. Heb. xii. 15, 16. 2 Pet. ii. 1, 2. See also ver. 47.

29. *But he said, Nay; lest &c.* Luke ix. 49—55. 1 Sam. xvi. 7. 1 Cor. iv. 5.

30. *Let both grow together until &c.* Mal. iii. 17, 18. ch. xxii. 11—14. xxv. 6, 7, 32. 1 Cor. iii. 12, 13. See also ver. 40, 41, and references.

—*but gather the wheat into my barn, ch. iii. 12.* Mal. iv. 1, 2. See also ver. 43, and references.

31. *The kingdom of heaven is like to a grain of mustard seed, [Mark iv. 30—32. Luke xiii. 18, 19.]* This parable may be intended to contrast the glory of the Saviour's kingdom with his first appearing in humiliation; in which view see Ezek. xvii. 22—24. Isa. xi. 1—10. Ps. lxxii. 16, 17. John xii. 24, 32. Isaiah ii. 2—4. Dan. ii. 34, 35. Or it may represent the great extension of the gospel, from small beginnings, by the preaching of the apostles, as in Acts xxi. 20, (where see *Gr.*) and Rom. xv. 18, 19. Col. i. 6.

32. *the birds of the air come and lodge &c.* Compare Ezek. xxxi. 6, and Dan. iv. 10—12.

33. *is like unto leaven*, [Luke xiii. 20, 21.]

—*measures*, *μετρον*, a measure containing about a peck and a half wanting a little more than a pint : (present margin.)

34. *without a parable spake he not unto them.* See verse 3, *Note*, and 10—15.

35. *I will open my mouth in parables*, [Psalm lxxviii. 2.]

—*I will utter*, *ἐκχυρομαι*, only here ; lit. *I will give vent to*, *eructare*, expressive of the breaking forth of the Spirit of revelation, after long restraint, in the disclosure of things hitherto “kept secret.” The original word in Psalm lxxviii. 2, is applied to *water gushing from a spring*, Prov. xviii. 4 ; and to *the pouring out of the Spirit*, ib. i. 23 ; and the two clauses would seem to mark in their order the two distinct modes of Christ’s teaching—first, speaking “*in parables*” to the Jews ; and afterwards, speaking plainly to the church, by the Spirit of revelation poured forth on his ascension. Compare Rom. xvi. 25, 26. 1 Cor. i. 5—10. Eph. iii. 8—11. Col. i. 25—27.

Note.—This quotation is one of those very generally, but improperly, stated to be made by the Evangelist in the way of mere *accommodation*, and not as the *fulfilment* of a prophecy ; notwithstanding the positive declaration to the contrary with which it is here prefaced :—an error arising in this instance from confounding these words at the beginning of Psalm lxxviii. with the remainder of the Psalm, as though all the Psalm from verse 3, were spoken in illustration of this its opening sentence ; (in which case indeed there could be no reference to Christ, or his ministry) ; not perceiving that the parts are altogether distinct in subject, and spoken by different persons, as indicated by the change of pronouns—the former, ver. 1, 2, by Messiah, calling the attention of his people Israel to himself speaking in “*parables*,” and revealing things hitherto “*secret* :” and the remainder, by a generation of Jews (probably in the last days, but certainly subsequent to the reign of David, see ver. 70) containing neither parable nor new revelation, but

merely a rehearsal of God's past dealings with their fathers for the instruction of that "generation to come;" the connexion, it would appear, being, that when that people shall give ear to Christ's instruction (as predicted verses 1, 2,) their minds will at the same time be opened to understand the various dispensations of their former history, and to "shew the praises of the Lord, and his strength, and his wonderful works that he hath done," to which they are now insensible; and though in this connexion the prophecy of verses 1, 2, awaits a further fulfilment, yet was it fulfilled actually, and in a material part (as here stated by the Evangelist) when Christ appeared in the *character* it describes, and *qualified* (so to speak) as its accomplisher.

N. B.—In Psalm lxxviii. as in the Bible version, a period should be placed at the end of ver. 2, and verses 3 and 4 should read, "What (i. e. the things which) we have heard, &c. we will not hide from"...introducing a new subject.

36. *Declare unto us &c.* ch. xv. 15, 16. See also ver. 11 and 16, and references there.

37. *He that soweth.....is the Son of Man*, Ps. xxii. 30. Isa. liii. 10. Hos. ii. 23. John i. 12, 13, and xii. 24. 1 Cor. xv. 45. James i. 18.

38. *the field is the world*, ch. xxiv. 14. Mark xvi. 15, 16. Rom. xvi. 25, 26. Col. i. 26.

—*the good seed are the children of the kingdom*, see ver. 37 and 43, and references. Ch. v. 3, 10. Rom. viii. 16, 17. James ii. 5. Col. i. 13. 1 John iii. 2. Rev. i. 6. v. 10. xx. 6.

Note,—This expression occurs once more, ch. viii. 12, where in another sense—for *Israel*, as the people to whom the kingdom was first preached, and whose, in the natural order, it was; see the references there.

—*the children of the wicked one*. See chap. iii. 7, clause 2, and references; and Deut. xiii. 13. 1 Sam. ii. 12. x. 27. 2 Sam. xxiii. 6.

—*the wicked one*. See ch. v. 37, clause 2, and references.

39. *the enemy that sowed them*, see ver. 25, clauses 2 and 3; and Eph. ii. 2. 2 Thess. ii. 9—12. 1 Pet. v. 8. Rev. xii. 9.

—*the devil*. See chap. iv. 1, *Note* (3).

—*the harvest* Isa. xviii. 3—6. Joel iii. 11—16. Rev. xiv. 14—16.

—*the end of the world*, read, *of the age*, (συντελεια του αιωνος) i.e. *of this age* as expressed ver. 40, (του αιωνος τουτου); a different word in both from that correctly rendered *world* in ver. 38, (κοσμος). *The end*, συντελεια, except here and verses 40, 49, only occurs ch. xxiv. 3. xxviii. 20, and Heb. ix. 26, in all which with αἰών, and in the last only with των αιωνων, plural.

40. *As therefore the tares are gathered and burned*, See references to the two following verses.

—*the end of this world, or this age*; see preceding verse.

41. *shall send forth his angels*, ver. 49. Psalm lxviii. 17. ciii. 20, 21. Dan. vii. 10. Mark viii. 38. Matt. xxiv. 31. xxv. 31. 2 Thess. i. 7—10. Heb. i. 6, 7. Rev. xiv. 15, 17—19. xv. 1.

—*shall gather out of his kingdom*, Gen. vii. 23. Num. xxxiii. 51—53. Ps. x. 15, 16. xxxvii. 1—3, 9—11, 22, 28, 29, 34—36. Ch. iii. 12. xxii. 11—13. xxv. 32, 33.

Note,—This expression clearly implies that the SCENE of Christ's kingdom is the same as of the growth of the mixed tares and wheat, viz. *the field or the world*: (as stated more fully Ps. ii. 6—9. Dan. ii. 35, 44. vii. 26, 27. Rev. xi. 15, &c.); and also proves, in connexion with the whole parable, that the TIME of its establishment is *at*, not *before*, his Second Coming.

—*all things that offend*, or, with present margin, *scandals or stumbling-blocks*.

Note,—Σκανδαλον, here first. See ch. xvi. 23. xviii. 7. Rom. xvi. 17, where rendered, *offence*; Rom. xiv. 13, where *an occasion to fall*; 1 John ii. 10, *occasion of stumbling*; Rom. xi. 9, and Rev. ii. 14, *a stumbling block*. The other instances of its occurrence are Rom. ix. 33, Gal. v. 11, 1 Pet. ii. 8, (where *offence*): and 1 Cor. i. 23, (where *stumbling block*); in all which spoken of *Christ* or his *cross*, made so by the

pride and unbelief of man. See also *εκανδαλίζω*, ch. xi. 6, and references there.

—*them which do iniquity*, *ανομία*, as before, chap. vii. 22, 23 ; lit. *transgression of law*, as in 1 John iii. 4, where identical with *αμαρτία*, *sin*. Compare also 2 Thess. ii. 7, with Tit. ii. 14, where the same word is used ; and 1 Cor. vi. 9, 10. Gal. v. 19—21. Rev. xxi. 27.

42. *a furnace of fire*, rather *the furnace*, as ver. 50, where alone besides the expression occurs ; the same as *the gehenna of fire*, ch. v. 22, where see *Note*, and compare ch. iii. 10, and clauses 3 and 4 of 12, with the references there.

—*wailing and gnashing of teeth*. So ver. 50, and ch. viii. 12. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.

43. *shine forth as the sun*, Dan. xii. 3. Rom. viii. 19, *Gr.* Col. iii. 3, 4. 1 John iii. 2, *Gr.* 1 Cor. xv. 40—43. Rev. xxi. 23.

—*in the kingdom of their Father*. Ver. 38, clause 2. Ch. xxv. 34. Luke xii. 32. John xvii. 21—end. See also ch. vi. 10, clause 1, and references.

—*Who hath ears to hear*, see chap. xi. 15.

44. *like unto treasure*, Prov. ii. 1—5. iii. 13—18. viii. 18, 19. xvi. 16. Ps. xix. 10. cxix. 72, 127. 1 Cor. ii. 7—10. 2 Cor. viii. 9. Eph. i. 18. James ii. 5.

—*sellecth all that he hath*, &c. ch. xix. 21, 27—29. Luke xiv. 33. Phil. iii. 7, 8. Heb. x. 34. xi. 24—26.

46. *one pearl of great price*, See ver. 44 ; and Job xxviii. 12—end. Ps. iv. 6, 7. Matt. xvi. 26.

47. *like unto a net*, So chap. iv. 19. Luke v. 10.

—*gathered of every kind*. ch. xx. 16. xxii. 9, 10. xxv. 1, 2. John vi. 70. 1 Cor. iii. 9—15. x. 1—12. 2 Cor. xii. 20, 21. Gal. ii. 4. 2 Pet. ii. 1, 2. Jude 4, 5. Rev. ii. 14, 15, 20. iii. 1, 2, 4, 15, 16.

49. *so shall it be at the end of the world, (or of the age, as ver. 39, which see.)* On this and next verse, see references to vers. 41, 42.

51. *Have ye understood all these things ?* ver. 11, 16. ch. xv. 16. Mark iv. 34.

52. *every scribe instructed &c.*

Note,—i. e. every teacher instructed in the revelation of the Gospel or New Testament, as well as in the Law or Scriptures of the Old Testament, will illustrate *the new by the old*, and *the old by the new*, and so bring out endlessly varied instruction from both. Of this the Epistle to the Hebrews is a rich example.

Acts xviii. 24—26. 2 Cor. iii. 6. iv. 7. Col. ii. 2, 3. 1 Tim. iv. 13—16. 2 Tim. iii. 16, 17.

54. *his own country, i. e. Nazareth,* see ch. ii. 23. [Mark vi. 1—6.]

Note,—This rejection of Christ by his own countrymen, at Nazareth, is a different occasion from that recorded Luke iv. 16—30, and considerably subsequent.

—*whence hath this man this wisdom,* John vii. 15, 16. Acts iv. 13.

55. *Is not this the carpenter's son ?* See ch. ii. 23, and references; and Ps. xxii. 6. Isa. xlix. 7. John vi. 42.

—*his brethren,* see ch. xii. 46, clause 2.

57. *they were offended in him, or stumbled at him,* as ver. 21 and 41. See ch. xi. 6, *Note* and references.

—*a prophet is not without honour &c.* So John iv. 44. Compare Gen. xxxvii. 5—8. Exod. ii. 11—14. Luke iv. 25—27, with 24. Matt. viii. 10—12. xv. 22—28. Acts xiii. 42, 44—48.

58. *because of their unbelief.* [Mark vi. 5, 6.] Heb. iii. 18, 19. iv. 11. Rom. xi. 20. See also ch. viii. 13, and references.

CHAPTER XIV.

1. *Herod the Tetrarch*—called also *Herod Antipas*, son of *Herod the Great* mentioned chap. ii. (by whose will he was appointed *Tetrarch of Galilee and Peræa*, Luke iii. 1 ; while his brother *Archelaus* succeeded to the kingdom of Judea, ch. ii. ver. 22,) and uncle to the *Herod (Agrippa)* mentioned Acts xii. 1.

[Mark vi. 14—16. Luke ix. 7—9.] Luke xiii. 31, 32. xxiii. 8—12, 15. Acts iv. 27.

2. *mighty works do shew forth themselves in him*, or, with present margin, *are wrought by him* : lit. *the powers energize in him*, where the article (*αι δυναμεις*) would seem to imply a belief in such powers as properties of the exalted nature and life of the resurrection. See "*the powers (αι δυναμεις) of the world (or age) to come*," as a designation of miraculous gifts, Heb. vi. 5 ; and compare Eph. i. 19, 20, *Gr.*

3. *For Herod had laid hold on John*, &c. [Mark vi. 17—29. Luke iii. 19, 20.]

—his brother *Philip*, generally supposed to be *Philip the Tetrarch of Iturea*, mentioned Luke iii. 1 ; but for reasons to conclude that it was another brother of the same name, by a different marriage, see Taylor in Calmet.

5. *he feared the multitude*, Mark xiv. 1, 2. Acts iv. 21. v. 26.

—they counted him as a prophet. ch. xi. 7—10. xxi. 26. John v. 35.

6. *when Herod's birth-day was kept*, so Gen. xl. 20.

7. *he promised*, or *professed*, by which, or *confessed*, *ομολογειω* is always elsewhere rendered.

8. *instructed*, read *urged*, *πρὸςβιβάζω*, only here and Acts xix.

33, where rendered *drew*, i. e. *dragged forcibly*. Compare *αναβιβάζω*, (*drew*) ch. xiii. 48, where alone it occurs.

—a *charger*, i. e. a *dish* or *plate*, viz. one of those on the table; *πλαξ*, except here and the parallel place in Mark, only Luke xi. 39, where rendered *platter*. The same is the meaning of the word rendered *charger* frequently in Num. vii. and also that in Ezra i. 9.

9. *the king was sorry; nevertheless &c.* ch. xxvii. 23, 24. Judges xi. 34, 35. Dan. vi. 14, 15. Acts xxiii. 12, 13. 1 Sam. xiv. 24, 43, 44. Eccles. v. 2.

13. *when Jesus heard of it, he departed thence*, [Mark vi. 31—33. Luke ix. 10, 11.] See ch. xii. 15, and references.

14. *and was moved with compassion toward them*, [Mark vi. 34.] See ch. ix. 36, clause 1, and references.

15. *When it was evening*,—

Note—This expression occurring again ver. 23, is explained by there being two evenings reckoned by the Jews—the first, that here intended, beginning at our three o'clock; the second beginning at sunset, that intended ver. 23.

17. *We have here but five loaves, &c.* ch. xv. 33, 34. Num. xi. 21—23. 1 Kings xvii. 10—16. 2 Kings iv. 1—7, and 42—44.

19. *he blessed and brake*, read, *he blessed (God); and brake, and gave the loaves*.

Note—That this is so, is evident from the fact that for *εὐλογῶ* here, we read *ευχαριστῶ*—*when he had given thanks*—in the parallel place, John vi. 11, and in the similar miracle, ch. xv. 36, and its parallel Mark viii. 6; and also in Acts xxvii. 35.

The object, *τοῦ Στου*, is expressed in Luke i. 64, ii. 28, xxiv. 53, and James iii. 9; and in every instance either God or man is the object except 1 Cor. x. 16, where it is generally agreed by the more eminent expositors, ancient and modern, that the sense is—"The cup of thanksgiving for (or over) which we give

thanks." See also Note on ch. xxvi. 26, and compare Rom. xiv. 6, 1 Tim. iv. 4, 5.

21. *they that had eaten were about five thousand men, &c.* [Mark vi. 35—44. Luke ix. 12—17. John vi. 1—14.]

22. *constrained his disciples*, implying that they were unwilling to go without him, apprehending, perhaps, the danger that followed.

23. *He went up into a mountain apart to pray*, see ch. vi. 6, and references.

—*to pray*. For other instances see Mark i. 35. Luke v. 16. vi. 12. ix. 28, 29. John xi. 41, 42. xvii. all. Matt. xxvi. 36—39, with Heb. v. 7—9. And for the reason of the Lord's retiring just at this time, see the parallel place, John vi. 15.

—*when the evening was come*, see above ver. 15.

24. *but the ship was now in the midst of the sea, tossed, &c.* [Mark vi. 47—51. John vi. 18—21.]

25. *the fourth watch of the night.*

Note—The Jews divided the night into *four watches*, which are enumerated Mark xiii. 35; the first from our six in the evening till nine, called "*the evening*:" the second from nine to twelve, or "*midnight*:" the third from twelve till three, or "*the cock-crowing*;" the fourth from three till six or sunrise, called "*the morning*." Hence it was day break before Jesus came to the disciples; and on this, (as on a former occasion Luke vi. 12), he spent the whole night in prayer and communion with his heavenly Father.

—*walking on the sea*. Job ix. 8. Ps. xciii. 3, 4. civ. 3.

Note—Thus our Saviour evinced his divine power; for this is in Job ix. 8, made a property of the Deity; ἰστανόμενος τὸν ὑπερανὸν, καὶ περιπατῶν, ὡς ἐπ' ἰσάφους, ἐπὶ θαλάσσης; and Horapollo Hierogl. i. 58, says, that the Egyptian hieroglyphic for expressing impossibility was "a man's feet walking on the sea." — (Bloomfield.) See ch. viii. 27, clause 3.

26. *It is a spirit*; rather, *an apparition*, φάντασμα, only here and the parallel place, Mark vi. 49.

27. *It is I; be not afraid.* Ps. xlvi. 1—3, 7. Isa. xli. 10—14. xliii. 1, 2. John xiv. 1. Rev. i. 17, 18.

30. *Lord, save me.* Ps. cvii. 27—30. Matt. viii. 25. Compare also Deut. xxxii. 36. Ps. lxix. 1, 2. and cxxxviii. 7.

31. *wherefore didst thou doubt?* (*διεραζω*, only here and ch. xxviii. 17). Ch. xvii. 20. Luke xii. 28—32. Rom. iv. 18—21. 1 Tim. ii. 8. James i. 6—8. See also ch. viii. 13, and references.

Note—The unbelieving fears on this occasion of Peter, and the disciples ver. 26, were the more inexcusable owing to the recent display of Christ's power over creation in the miracle just wrought, ver. 19—21; as noted in the parallel Mark vi. 51, 52.

32. *the wind ceased*, see ch. viii. 26, 27, clause 2 of both and references.

33. *worshipped him.* See chap. ii. 11, and references.

—*Of a truth thou art the Son of God*, as he had been declared to be Luke i. 32, 35. ch. iii. 17, viii. 29, &c.; and foretold, Ps. ii. 7; though the great demonstration of this truth was to be afforded by his resurrection: See Acts xiii. 32, 33. Rom. i. 4.

On this Title see also chap. xvii. 5. John i. 18, 32—34. v. 17—23. xix. 7. Heb. i. 1, 2. 1 John iv. 15. v. 20, 21.

Note,—That the Jews believed the *Messiah* or *Christ* should be the *Son of God* appears from ch. xxvi. 63. xxvii. 42 43. John i. 49, and xi. 27. Compare also both Titles, ch. xvi. 16. Luke iv. 41. John vi. 69. xx. 31. Acts viii. 37. ix, 20.

34. *they came into the land of Gennesaret.* [Mark vi. 53—56.]

35. *brought unto him all that were diseased.* See ch. viii. 16, and references.

36. *touch the hem of his garment.* ch. ix. 20—22. Mark iii. 10. Luke vi. 19.

CHAPTER XV.

1. *Then came to Jesus Scribes.* [Mark vii. 1, &c.]

Note—The *Scribes*, (Heb. סופר, Greek γραμματισ, both, like the Eng. *Scribe*, signifying *writers*) were originally the writers and guardians of the copies of the law; whence, also, at a time when writing was not general, they were the learned men, (1 Chron. xxvii. 32. Is. xxxiii. 18. Matt. xxiii. 34.) and doctors or expounders, as well as writers of the law, which office they abused, as here shewn, by substituting their own traditions; (compare Matt. xxii. 35, with Mark xii. 28, where *lawyer* and *scribe* are identical; and Matt. xvii. 10, xxiii. 2, 3, Mark xii. 35, Luke xi. 52.)

In the Old Testament the office is first distinctly mentioned in the reign of David as held by Levites (1 Chron. xxiv. 6. 2 Chron. xxxiv. 13.) and afterwards at the time of the captivity *Baruch* the secretary of Jeremiah is called a *scribe* (Jer. xxxvi. 26) and *Ezra* is said to be “*a ready scribe in the law of Moses* :” (ch. vii. 6, 11, 12, 21.)

There was also a *civil officer* attached to the courts of the kings so named,—of David, 2 Sam. viii. 17, xx. 25:—of Solomon, 1 Kings iv. 3:—of Hezekiah, 2 Kings xix. 2:—and of Josiah, xxii. 8; and a *military officer*, as it were a secretary of war, who kept the muster of the army, 2 Kings xxv. 19. 2 Chron. xxvi. 11.

—and *Pharisees*.

Note—The *Pharisees*, the most influential and numerous of the Jewish sects, were so named from פָּרִישׁ, *to separate*, not as Dissenters from the national religion, but as professing a peculiar devotedness, and more strict observance of the law; to which they added an *oral law*, which they represented to be of equal authority, as having been given to Moses during his forty days’ stay in the Mount, and handed down by *tradition*, but really consisting of “*commandments of men*” invented from time to time, by which (as here shewn ver. 2—9) “*the commands of God were made of none effect.*” By observing both these laws they believed that a man might not only be justified before God, but also be entitled to the merit of supererogation; and consequently, they were for the most part characterised by pride and self-righteousness, which made them violent opposers of the gospel doctrine of justification by faith and salvation by grace,

as exemplified, Luke vii. 36, and xviii. 9 : while, as they laid the greatest stress on *ceremonial* purity, and *external* observances, to the neglect of morality and vital religion (ch. xxiii. 23, 25) they are rebuked with just severity by the Lord as mere "*hypocrites*."

Many of the Scribes were also Pharisees, which is the reason they are mentioned together here, and elsewhere frequently. See Sadducees, ch. xvi. 1.

2. *the tradition, παράδοσις*, here first ; and, except in the parallel place Mark vii. 3, 5, only in 1 Cor. xi. 2 (where rendered *ordinances*) Gal. i. 14. Col. ii. 8. 2 Thess. ii. 15. and iii. 6 : from all which the meaning is plain, viz., that which is *given* or *delivered* to be observed, whether of Divine or human authority. See also Col. ii. 20—23, in connexion with ver. 8 ; and 1 Pet. i. 18.

Note—The body of Jewish traditions was called *The Talmud*, i. e. *The Doctrine* ; which was divided into the *Mischna* or *Text* (lit. *repetition*) and the *Gemara* or *Commentary*. On these see Horne's Introduction to the SS. vol. II. part I. chap. vii.

—*of the Elders, ἡγεστῶτες*, here first.

Note—*Elders* as an office or order among the Jews, (most probably heads of tribes and families originally, and therefore acknowledged as rulers, as in Latin *Senatus* from *Senes*), are first mentioned Exod. iii. 16, and xii. 21, in Egypt ; and again in the wilderness, chap. xvii. 5, xviii. 12. Of these a selection of *Seventy* was afterwards made by the Lord's direction, Exod. xxiv. 1, 9—11, who were appointed to assist Moses in the government of the people, Num. xi. 16, 17, 24, 25. Compare also Deut. xxvii. 1, Judges xxi. 16, Ruth iv. 2, 9, 1 Sam. viii. 4. During the captivity they are mentioned Ezek. viii. 1, and xiv. 1 ; and after, Ezra v. 5. vi. 14. x. 8, 14.

As an order in the Christian Church, *Elders* are first mentioned, Acts xi. 30, where see Note and references.

—*they wash not their hands*. Mark vii. 3, 4. Luke xi. 39, 40.

4. *Honour thy father and mother* [Exod. xx. 12.] Lev. xix. 3. Deut. v. 16. Prov. xxiii. 22. Eph. vi. 2. 1 Tim. v. 4, 8, 16.

—*he that curseth father or mother, rather, speaketh evil or maketh light of*: κακολογῶ, which, as well as the Hebrew לְהַקְלִיף to which it answers, denotes *slighting* in any way: compare Exod. xxi. 17 with Deut. xxi. 18. Except the parallel place Mark vii. 10, it occurs only Mark ix. 39, and Acts xix. 9, where rendered *to speak evil of*.

5. *a gift*, i. e. to God, devoted by vow to his service; a pretext to exonerate from giving it to the parent. See the parallel Mark vii. 11.

6. *And honour not.....he shall be free.*

Note—The Vatican and other MSS. of greatest antiquity, omit “*and*” here, reading only *οὐ μὴ τιμῇ*; which translated *he need not* (or *may not*) *honour*, gives a complete sentence without the insertion of the words *he shall be free*, now supplied to make sense: thus—“*But ye say, whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, he need not honour his father or his mother.*” Another suggestion on the same reading is made by Granville Penn, in loco, viz. connecting the second negative with the verb, thus *οὐ μὴ-τιμῇ*, to render *he will not dishonour*, lit. *he will not not-honour*; as an example of which construction he refers to, Acts iv. 20, *οὐ δυναμῖθα.....μὴ λαλῶν, we cannot not-speak*. But the former would appear the more simple rendering.

—*made.....of none effect*, ἀκυρῶ, except the parallel Mark vii. 13, only here and Gal. iii. 17, where rendered *disannul*.

Ps. xix. 126, 127, Jer. viii. 8, 9. Hos. iv. 6. Mal. ii. 7 —9, See also on ver. 9, below.

7. *hypocrites*. See chap. vi. 2, and references.

8. *This people draweth nigh, &c.* [Isa. xxix. 13.] Ps. l. 16, 17. Jer. xii. 2. Ezek. xxxiii. 31. 2 Tim. iii. 5. Tit. i. 16. Rev. iii. 1.

9. *teaching for doctrines the commandments of men.*

Note—*Commandments*, ἐντάλμα, only here and the parallel Mark vii. 7, and Col. ii. 22, in all which applied to commands of men, in contradistinction, it would appear, to ἐντολή, the word

used for the commandment of God, ver. 3, and elsewhere generally. In Isa. xxix. 13, also, for "the *precept* of men," the Septuagint reads *ἐντολματα*.

Deut. xii. 32. Prov. xxx. 5, 6. Col. ii. 8, 18—22. 1 Tim. iv. 1—3, 6, 7. 2 Tim. iv. 2—4. Tit. i. 13, 14. Heb. xiii. 9. Rev. xxii. 18.

11. *Not that which goeth into the mouth defileth*, [Mark vii. 14.] Acts x. 14, 15. Rom. xiv. 14, 17, 20. 1 Cor. vi. 13. 1 Tim. iv. 4, 5. Tit. i. 15.

Note—This saying, while primarily directed against the unmeaning traditions of the elders, (verse 2,) which accounts for the Pharisees' being offended at it, also conveyed an intimation of the approaching abolition of the ceremonial distinction between clean and unclean meats; whence no doubt the perplexity of the disciples, verse 15.

—*that which cometh out of the mouth*, explained below, verse 18—20.

13. *Every plant which my heavenly Father, &c.* ch. xiii. 37—42. John xv. 1, 2. Isa. lx. 21.

14. *they be blind leaders of the blind, &c.* [Luke vi. 39.] ch. xxiii. 16, 17, 19, 24, 26. Isa. lvi. 10. lix. 8—10. Jer. v. 31. Mal. ii. 7, 8. John ix. 39—41.

16. *Are ye also yet without understanding.* See ch. xvi. 9—11; and compare ch. xiii. 10, 11, 16—18, 36, and 51.

18. *those things which proceed out of the mouth* James iii. 5—8. See also chap. xii. 34, and references.

19. *for out of the heart proceed evil thoughts, &c.* [Mark vii. 21—23.] Gen. vi. 5. viii. 21. Prov. xxii. 15. Eccles. ix. 3. Jer. xvii. 9. Ezek. xi. 19. Rom. viii. 7, 8. Gal. v. 19—21.

Note—*Διαλογισμοί*, here rendered *thoughts*, includes also the *reasonings* and *imaginings* (see Luke ii. 35, ix. 46, 47. Rom. i. 21. 1 Cor. iii. 20, *Gr.*); as does also the word rendered *imagination*, in the references to Gen. vi. and viii. the *purposes* and *desires* of the mind.

21. *into the coasts of Tyre and Sidon, or towards, (us) ; into* assumes that he entered into the Gentile territory, which does not appear. [Mark vii. 24.] ch. xi. 21, clause 2.

22. *a woman of Canaan, called by Mark, a Syrophaenician Greek.*

Note—This woman was, it would appear, the first Gentile who, as such, applied to Christ for mercy ; (the Centurion mentioned ch. viii. 5, being a proselyte, as appears from the parallel place Luke vii. 4, 5 ;) which accounts for the Lord's procedure by which he designed to shew in her case the ground on which the Gentiles should be admitted into the church, viz., as grafts on the stock of Israel ; Rom. xi. 17, 18.

—*thou Son of David*, see ch. ix. 27.

—*a devil*, read *demon*, as ch. iv. 24.

23. *send her away*, i. e. 'Grant her request, and dismiss her,' as appears from the answer of Jesus, next verse.

24. *I am not sent but unto*, &c. see ch. x. 6, and references.

25. *Then came she*, &c. ch. xx. 31. Gen. xxxii. 26, with Hos. xii. 4. Jer. xxix. 13. Luke xi. 8—10. xviii. 1, &c. See also ch. ii. 11, and references.

26. *the children's bread*, Rom. ix. 4. Gal. ii. 15. Eph. ii. 11, 12. See also chap. xxii. 2, 3, &c.

27. *And she said, Truth, Lord ; yet* &c. ch. viii. 8. Job xl. 4, 5. Luke xviii. 13, 14. Rom. iii. 4, with Psalm li. 4, 5.

28. *Great is thy faith ; be it unto thee* &c. See chap. viii. 13, and references.

29. *And Jesus departed from thence* &c. [Mark vii. 31.]

30. *and great multitudes came unto him, having* &c. See chap. viii. 16, and references.

—*dumb*. Among these was the notable instance detailed Mark vii. 32—35, which see.

—*maimed*, *κυλλος*, and so next verse; only here and ch. xviii. 8, and its parallel Mark ix. 43; which last passages shew the distinction between it and *χαλος*, *lame*, with which some would identify it; and also justify our translation *maimed*, i. e. *deprived of a limb*.

32. *I have compassion on the multitude*, &c. [Mark viii. 1.] ch. xiv. 15—21.

39. *came into the coasts of Magdala*, or, with the parallel Mark viii. 10, *the parts of Dalmanutha*, which was a city in the district of *Magdala*, not far from Tiberias. Hence probably *Mary Magdalene* was named, ch. xxviii. 1. Luke viii. 2.

CHAPTER XVI.

1. *The Pharisees also, with the Sadducees, came—*

Note—The Sadducees, so called from their founder Sadok, are noted in Scripture, as holding that “there is no resurrection, neither angel nor spirit” (ch. xxii. 23. Acts xxiii. 8,) and consequently no future state of reward or punishment; by which they were distinguished from *The Pharisees*; as also in altogether denying tradition and the oral law. Notwithstanding this wide diversity between these sects, they are found agreeing, as here, to oppose Christ and his gospel; but, as might be expected from their doctrines, the opposition from the Sadducees was greatest, as proved by the fact that the persecution of the church was commenced by them, (Acts iv. 1, 2; v. 17.) and in no instance are they mentioned as espousing the cause of Christianity, while numbers of the Pharisees did: compare Acts v. 34, 35, with 17. xv. 5. xxi. 20. xxiii. 6.

—*and tempting*, ch. xix. 3. xxii. 15—18, and 35, 36. Luke x. 25. John viii. 6.

—*a sign from heaven*, [Mark viii. 11.] See references to ch. xii. 38, and *Note*: in confirmation of which it is to be observed that the sign asked for is here and in Mark called “a sign from heaven.”

3. *hypocrites*, see ch. vi. 2, and references.

—*ye can discern the face of the sky*, Luke xii. 54—56.

—*the signs of the times*, τὰ σημεῖα τῶν καιρῶν.

Note—This expression, which occurs only here, has no doubt a primary reference to the many *miracles* or *signs* (σημεῖα) wrought by Christ and appealed to in proof of his Messiahship: see ch. xi. 2—6. and compare John ii. 11, 23, xii. 37, xx. 30, Acts ii. 22, with John x. 25, 37, 38. But it includes also all the remarkable features of *the times* which had concurred to produce the expectation of the Messiah's appearing at that period; and which, with the former, rendered the unbelief of the Jews inexcusable: see Luke xix. 44.

4. *and adulterous generation.....the sign of the prophet Jonas*. See ch. xii. 39, 40, and references.

5. *when his disciples were come to the other side, &c.* [Mark viii. 13—21.]

6. *Beware of the leaven &c.*

Note—*Leaven* was a piece of soured dough used to ferment or raise and relish the mass of which bread was made; and with one exception, Matt. xiii. 33, is used in a bad sense in Scripture, viz. as the emblem, 1, of *false doctrine*, as here, from its corrupting property, and ready insinuation (ver. 12): 2, of *impure passions*; and, 3, of *pride*, and particularly the pride of *hypocrisy*, as inflating and puffing up. See the references.

Exod. xii. 15. xxxiv. 25. Lev. ii. 11. Hos. vii. 4. Luke xii. 1. 1 Cor. v. 6—8, with 1, 2. Gal. v. 7—9.

8. *when Jesus perceived*, rather, *but Jesus knowing*,—see ch. ix. 4, and references.

—*O ye of little faith*. See verses 9—11 following, and compare ch. vi. 25—30.

9, 10. *the five loaves of the five thousand*, ch. xiv. 15—21: *the seven loaves of the four thousand*, ch. xv. 32—38.

13. *when Jesus came into the coasts of Cæsarea Philippi*, [Mark viii. 27. Luke ix. 18.]

—*the Son of Man*, see ch. viii. 20, *Note*.

14. *some, John the Baptist* : ch. xiv. 1, 2.—*some, Elias* : Mark vi. 15. Compare John i. 21, with Mal. iv. 5 ; and ch. xvii. 10, 11.

16. *Thou art the Christ, the Son of the living God.* See ch. xiv. 33, clause 2, references and *Note*.

—*the living God* : so John vi. 69. See also Matt. xxvi. 63. Acts xiv. 15, with 1 Thess. i. 9. Rom. ix. 26, with 2 Cor. iii. 3, and vi. 16, and 1 Tim. iii. 15. 1 Tim. iv. 10. vi. 17, with 16. Heb. iii. 12. ix. 14. x. 31. xii. 22. Rev. vii. 2.

The preceding are all the places where this title occurs in the New Testament : compare in the Old, Deut. v. 26. Josh. iii. 10. 1 Sam. xvii. 26, 36. Ps. xlii. 2. Jer. x. 10. Dan. vi. 26.

17. *flesh and blood hath not revealed it unto thee, but &c.* Isa. liv. 13, with John vi. 44, 45. 1 Cor. ii. 9—14. Gal. i. 11, 12, 15, 16. Eph. i. 17, 18, &c. and iii. 14—19. 1 John v. 20. See also ch. xi. 25—27, and references.

18. *thou art Peter, (Πίτρος, a stone or rock.)* See John i. 42, *Gr.* where we learn that this name was given to the apostle by Christ, and (as his reverting to the fact here proves) prospectively in reference to his confession on this occasion, and the distinction in consequence here conferred on him.

—*and upon this rock, πίτρος.*

Note—In the Syriac version, and so, most probably, in the language spoken by Christ, and the original of Matthew's gospel, which was Syro-Chaldee, the same word is used for *Peter* and *rock* in this verse, namely that which forms the name *Cephas* ; Syr. and Chaldee כִּפְתָּא, *kepha*, corresponding to the Hebrew כֶּתֶב, *a rock*, Job xxx. 6. Jer. iv. 29. For the use of *πίτρος*, in the sense of *rock*, see Bloomfield *in loco*.

—*I will build my church.* Zech. vi. 12, 13. 1 Cor. iii. 9. Heb. iii. 3, 4.

Note—The emblem of *a building* is sometimes used in Scripture to denote the whole church, including Christ as the chief corner-stone,—the *body* of which he is the *head* : but in

other places, as here, the church only; Christ being represented as the *Builder*: (see the references). So likewise a *foundation* has two senses: the first, the *support* of the building in which view the application is to Christ alone; (Pa. cxviii. 22, with Matt. xxi. 12. Isa. xxviii. 16, with 1 Pet. ii. 6—8. Acts iv. 11, 12. 1 Cor. iii. 11): and, second, the *commencement* and first and principal range of the building, in which sense it applies to the apostles generally (Ephes. ii. 20. Rev. xxi. 14), and to Peter in particular; for (as remarked by Bishop Pearson on the Creed) 'the promise made here was punctually fulfilled, by Christ's using Peter's ministry in laying the foundation of the Christian church among both Jews and Gentiles; and in his being the first preacher to them of that faith which he here confesses, and making the first proselytes to it; for St. Peter laid the first foundation of a church among the Jews, by the conversion of 3000 souls, Acts ii. 41, who, when they gladly had embraced St. Peter's doctrine, were all baptized; and then, ver. 47, we first find mention of a Christian Church. St. Peter also laid the first foundation of a church among the Gentiles, by the conversion of Cornelius and his friends, Acts x.' To which it should be added that Peter was the first called to the apostleship, and the first to whom it was given to make this full confession of the Christian faith; at the same time that it is evident that the precedence in no one of these particulars could be *successive*, or belong to any other than the apostle himself.

—my church, *ἐκκλησία*, (from *ἐκκαλεω*, to call out, here first, and uniformly so rendered except Acts xix. 32, 39, 41, where an assembly. In the Septuag. it usually answers to the Heb. *הַקָּהָל*, which also denotes an assembly or congregation, as in Deut. xviii. 16. Josh. viii. 35. 1 Kings viii. 14, &c.)

John x. 3, 4, 14—16. Eph. iv. 15, 16. v. 25—30. Titus ii. 14. 1 Pet. ii. 9. Heb. iii. 6. Compare also the churches of Christ, Rom. xvi. 16. 1 Cor. xi. 16, with the church of God, Acts xx. 28, and references there.

—and the gates of hell shall not prevail against it, (read of Hades, see ch. xi. 23, clause 2). Gen. xxii. 17. Job xxxviii. 17. Sept. Ps. ix. 12, 13. Isa. xxxviii. 10. Heb. and Sept. 1 Cor. xv. 55, Gr. and 56 57. Rev. i. 18, Gr. Compare also Rom. viii. 38, 39.

19. *I will give unto thee the keys &c.* For the explanation of this verse, as relates to Peter, see *Note* 2 on ver. 18. and compare Isa. xxii. 20—22, with Rev. iii. 7.

—*the kingdom of heaven* (read *the heavens* in the three instances in this verse.) See ch. iii. clause 2, and *Note*.

—*shall be bound.....shall be loosed* ch. xviii. 18. John xx. 23. 1 Cor. v. 3—5.

Note—In the East, instead of *locks* they used to fasten the doors, &c. with *bands* or *straps* which the key served to loosen or fasten ; which shews the connection between this clause and the preceding, “*I will give thee the keys*” &c., each explaining the other.

20. *that they should tell no man that he was Jesus the Christ.* [Mark viii. 30. Luke ix. 21.] Ch. xvii. 9. See also ch. viii. 4, and references.

Note—Fifty-four MSS. including the Vatican, and several Versions and Fathers read *that he was the Christ*, omitting *Jesus*.

21. *From that time forth began Jesus to shew unto his disciples &c.* [Mark viii. 31—33. Luke ix. 22.] Ch. xvii. 12, 22, 23. xx. 17—19, 28. xxvi. 2, 31, 32. xxvii. 63. Luke xxiv. 6, 7.

—*that he must go unto Jerusalem, and suffer.* Luke xxiv. 26, 27, 46. Acts ii. 23. iii. 17, 18.

22. *Then Peter took him, and began to rebuke him,* Ch. xxvi. 33, 34. Gal. ii. 11—14.

—*Be it far from thee,* ἰλιώσ, present margin, *pity thyself*: rather, (ἰσιδ, understood as in 1 Chron. xi. 19, Sept.) *God be propitious to thee* (so that) *this shall not be unto thee.* ἰλιώσ only here and Heb. viii. 12, where *merciful*.

23. *Get thee behind me, Satan.* See ch. iv. 10, references and *Note*, and compare 1 Chron. xxi. 1. Zech. iii. 1, 2. Luke xxii. 3, 31.

—*thou art an offence unto me,* rather, *a stumbling block,* as

seeking to put an impediment in the way of my suffering ; see ch. xiii. 41, clause 3, *Note*.

thou savourest not (*φρονω*, only so rendered here and the parallel Mark viii. 33. But compare Rom. viii. 5, and xii. 16, and Phil. iii. 19, where *to mind* ; and Col. iii. 2, where *to set the affections on*. See also *φρονεμα*, Rom. viii. 6, 7.)

24. *If any man will come after me, &c.* [Mark viii. 34, 35. Luke ix. 23, 24.] Luke xiv. 27—33. Acts xvi. 22. 1 Thess. iii. 3. On this verse and next, see also ch. x. 38, 39, and references.

—*and follow me*. Ch. iv. 20, 22. xix. 21, 22, and 27—29. Luke ix. 57—62. John viii. 12. x. 4, 5, 27. xii. 26. 1 Thess. i. 6. 1 Pet. ii. 21. Rev. xiv. 4. xix. 14. Compare 1 Kings xviii. 21. Num. xxxii. 11, 12. 1 Kings xiv. 8.

26. *his own soul.....his soul*, (or *life*, as the same word is twice rendered in the preceding verse.) [Mark viii. 36, 37. Luke ix. 25.] Ch. v. 29, 30. Job ii. 4. xxvii. 8. Ps. xlix. 6—9. Luke xii. 20.

27. *Shall come in the glory of his Father*. [Mark viii. 38. Luke ix. 26.] ch. xxvi. 64. John xvii. 5. Acts vii. 55. Phil. ii. 11. Heb. i. 3. Rev. iii. 21.

—*with his angels*. Isa. vi. 1—3, with John xii. 41. John i. 51. 1 Pet. iii. 22. See also ch. xiii. 41, and references.

—*and then he shall reward every man*. Ch. xxiv. 45—51. xxv. 19 (with Luke xix. 15) and 34 with 31. Luke xiv. 14. 2 Tim. iv. 8. Rev. ii. 25—28. iii. 11, 12. xi. 18, with 15. xxii. 12. See also ch. vi. 4, clause 2.

—*according to his works*, ch. x. 41, 42. Job xxxiv. 11. Ps. lxii. 12. Prov. xxiv. 12. Isa. iii. 10, 11. Jer. xvii. 10. xxxii. 19. Rom. ii. 6—11. 1 Cor. iii. 8. 2 Cor. v. 10. Eph. vi. 8. 1 Pet. i. 17. Rev. ii. 23.

28. *till they see the Son of Man coming in his kingdom*, referring to the vision of his Transfiguration following in the next chapter, with which this verse should be connected, as in the parallel places in Mark and Luke; and which is determined to have been the type of the Second Advent of the Saviour, or, "*his power and coming*," and not of his ascension or the destruction of Jerusalem, by 2 Pet. i. 16—18. The *some standing here* are *Peter, James, and John*, admitted to be witnesses, ch. xvii. 1. On the connexion between the *coming* of Christ and *his kingdom*, see ch. iii. 2, clause 2, Note and references (3).

CHAPTER XVII.

1. *after six days*—so Mark; but in Luke "*about an eight days after*," i. e. *six days'* interval, or *eight days* inclusive of the days of the announcement and event; by comparing which it is probable that this event occurred on the Sabbath-day [Mark ix. 2—8. Luke ix. 28—36.]

—*Peter, James, and John*. See ch. iv. 21.

—*into an high mountain apart*, Luke adds, *to pray, and as he prayed*, &c. From his account (ch. ix. 37) it also appears that the transaction occupied till the next day.

2. *and was transfigured*, μεταμορφώματι, except in the parallel place, Mark ix. 2, only here and Rom. xii. 2, where *transformed*, and 2 Cor. iii. 18, where *changed*.

—*and his face did shine as the sun*, &c. Exod. xxxiv. 29—35, with 2 Cor. iii. 13, 18, and iv. 6. John i. 14. xvii. 24. Acts xxvi. 13—15. Rev. i. 13—17. xxi. 23.

3. *there appeared unto them Moses*. Compare Deut. xxxiv. 5, 6, with Jude 9.—*and Elias*, see below, ver. 11, and 2 Kings ii. 11, with Mal. iv. 5. In Luke it is, *who appeared in glory*, on which see Phil. iii. 20, 21. 1 John iii. 2.

—*talking with him*, i. e. as we also learn from Luke, *spake with him of his decease which he should accomplish at Jerusalem* : for the connexion between which and this vision see Luke xxiv. 26. 1 Pet. i. 11. Phil. ii. 8—11. Heb. xii. 2.

5. *a bright cloud*, called 2 Pet. i. 17, *the excellent glory*, from which it appears that this was the same cloud in which the *Shekinah* or "*Glory*" was formerly manifested.

Exod. xvi. 10. xl. 34, 35, 38. 1 Kings viii. 10, 11. Ezek. i. 4, 28 : Isa. iv. 5. Dan. vii. 13. Luke xxi. 27.

—*and, behold, a voice out of the cloud*, Exod. xix. 9, 16—19, xxiv. 15—18. xxxiv. 5. Num. xi. 25. Ezek. i. 24, 25. iii. 22, 23. Acts xxvi. 13, 14. 2 Pet. i. 17, 18.

—*This is my beloved Son*, &c. See ch. iii. 17, and references.

—*hear ye him*, Deut. xviii. 15—19, with Acts iii. 22, 23. Heb. i. 1, 2, and ii. 1—3. v. 9. xii. 25.

6, 7. *they fell on their face, and were sore afraid*. And *Jesus came* &c. Ezek. i. 28 with ii. 1, 2. iii. 23, 24. Dan. viii. 19. x. 8—10, 15—18. Acts ix. 3, 4. Rev. i. 17.

9. *until the Son of Man be risen*. Compare John ii. 22, xii. 16, xiv. 25, 26, and xvi. 12. See also ch. xii. 15, 16. xvi. 20. Mark iii. 11, 12.

11. *Elias truly shall first come*, [Mark ix. 11—13.] Mal. iv. 5. Rev. xi. 3—6, with 2 Kings i. 10—12, and Jam. v. 17.

—*and restore all things*, Mal. iv. 6. 1 Kings xviii. 1, 2, 18—21, and 30—41. See also Acts iii. 21, and references.

Note—*ἀνορθοτέρα*, except here and the parallel place in Mark, only in ch. xii. 13 (and its parallels) Mark viii. 25. Acts i. 6. Heb. xiii. 19, in all which places rendered to *restore* ; lit. *to reinstate or put back again in its former place* of that which had been *disturbed or disordered*.

12. *Elias is come already*, compare next verse, and ch. xi. 13, 14, and Luke i. 16, 17, with John i. 21.

14. *And when they were come to the multitude, there came to him a certain man* [Mark ix. 14—29. Luke ix. 37—42.]

—*kneeling down to him*, γονυπετιω, only here and ch. xxvii. 29, Mark i. 40, and x. 17, in all which it implies *worship*, even in ch. xxvii. 29, where in irony. Compare Acts x. 25, 26, and see ch. ii. 11, and references.

15. *he is lunatic*, σιληνιάζομαι, only here and chap. iv. 24.

17. *how long shall I suffer you*, Num. xiv. 11, 27. Psalm xcv. 10. ch. xxiii. 37. Compare Exod. xxxiv. 6.

18. *rebuked the devil*, (or *demon*, as ch. vii. 22.) See chap. viii. 8.

20. *If ye have faith as a grain &c.* [Luke xvii. 6.] ch. xxi. 21. Mark ix. 23, 24. John xi. 40. Heb. xi. 32—38. Compare 1 Cor. xiii. 2.

21. *prayer and fasting*. See the references to ch. vi. 16.

22, 23. *Jesus said unto them, the Son of Man shall be betrayed &c.* [Mark ix. 30—32. Luke ix. 43—45.] See ch. xvi. 21.

24. *received tribute.....pay tribute*, read, *the half-shekels*.

Note—The original word, τὰ διδραχμα, *the didrachmas*, twice rendered *tribute* in this verse, is different from that correctly so rendered ver. 25. It is the Greek name of a coin equivalent to the Hebrew *half-shekel*, value fifteen pence, and was the tax appointed for the service of the tabernacle, and afterwards of the temple, (Exod. xxx. 12—16. xxxviii. 24—26. 2 Chron. xxiv. 9); whence the exemption pleaded by Jesus, verses 25, 26, is an indirect assertion that he was the Son of God, and the payment of it was an act of his volunteered humiliation.

27. *lest we should offend them* (or *put a stumbling-block in their way*, as ch. xi. 6). 1 Cor. ix. 19—22. x. 32, 33. Compare also ch. v. 39.

—*go thou to the sea, &c.* See ch. viii. 27, clause 3; and compare 2 Cor. viii. 9.

—*a piece of money*, στατήρ, only here; read with the Greek,

a *stater*, or rather a *shekel*, the equivalent Hebrew coin; see *Note* ver. 24. As stated in the present margin, it was *half an ounce* of silver, in value 2s. 6d. after 5s. the ounce.

CHAPTER XVIII.

1. *Who is the greatest in the kingdom of heaven?*—or the *heavens*, and so ver. 3, 4, 23. [Mark ix. 33—37. Luke ix. 46—48.] ch. xx. 20—28. xxiii. 11, 12. Rom. xii. 10. Phil. ii. 3. See also references to¹ ch. xxiii. 12.

Note—This question, no doubt, was suggested by the vision in the preceding chapter, and the selection of the three disciples to witness it; as intimated by the words *At the same time*; in which view it confirms the application of that scene to the Second Advent.

As to different degrees of glory in the kingdom of Christ see chap. x. 41. xvi. 27. xix. 28. xx. 23. Luke xix. 17, 19. xiv. 14. 1 Cor. xv. 40, 41, with Dan. xii. 2, 3. Rev. ii. 25—28. xx. 4. Compare also 1 Cor. iii. 8, 14, with 2 John 8.

3. *Except ye be converted, $\sigma\tau\epsilon\iota\phi\omega$* , only here in this sense; but see ch. xiii. 15, clause 4, and references there.

—and become as little children. ch. xix. 14. 1 Cor. xiv. 20. 1 Pet. ii. 2.

4. *shall humble himself as this little child*, see verse 1, and add 1 Kings iii. 7. Jer. i. 6, 7. Ps. cxxxi. 1, 2.

5. *And whoso shall receive one such &c.* Ch. x. 40—42. xxv. 40.

6. *whoso shall offend one of these little ones, &c. (or shall cause to stumble).* Ver. 10, 14. Rom. xiv. 21 with xv. 1—3. 1 Cor. viii. 9—13. Compare Zech. xiii. 7.

Note—This sentence is further illustrated by the incident introduced here in the parallel places Mark ix. 38—42, and Luke ix. 49, 50.

7. *woe unto the world because of offences*, (i. e. *scandals* or *stumbling-blocks* : see above ch. xiii. 41, Note 2.)

Gen. xiii. 7—13. 1 Sam. ii. 17. 2 Sam. xii. 14. Rom. ii. 24. 1 Tim. v. 14. vi. 1. Tit. ii. 1—8.

—*it must be that offences come*, [Luke xvii. 1, 2.] 1 Cor. xi. 19. 1 John ii. 19.

—*but woe to that man by whom the offence cometh*, ch. xxvi. 24. See also ch. xiii. 40—42, where *Note*, that *offences* or *scandals*, are joined with *them that do iniquity*, and both serve to define *the tares*.

8. *Wherefore if thy hand or thy foot offend thee* (or *prove a stumbling-block* or *occasion to fall to thee*, and so ver. 9.)

[Mark ix. 43—48.] Compare Deut. xiii. 6—8, with Luke xiv. 26, 27, and xviii. 22—24 ; and see ch. v. 29, 30, and references.

—*halt*, *χρῶλες*, so rendered in the parallel place in Mark, and in Luke xiv. 21. John v. 3. In Acts xiv. 8, *a cripple* ; elsewhere *lame*.

—*everlasting fire*, ch. xxv. 41. Luke xvi. 23, 24. Rev. xiv. 9—11. See also ch. iii. 10 ; and 12, clauses 3, 4.

9. *hell-fire*, (lit. *the Gehenna of fire*, see ch. v. 22, *Note* ; and x. 28, clause 3.)

10. *their angels*, Luke xvi. 22. Heb. i. 14. Compare also 2 Kings vi. 16, 17, with Ps. xxxiv. 7 ; and Acts xii. 15, with Dan. x. 13, 20, 21, and xii. 1, and Rev. xii. 7.

—*always behold the face of my Father*. Esther i. 14. 1 Kings xxii. 19. Isa. vi. 1, 2. Dan. vii. 10. Luke i. 19.

11. *to save that which was lost*. Luke xv. 8—10, and 32. xix. 10. John iii. 16, 17. v. 24. Rom. v. 6. Gal. iii. 10, 13. Eph. ii. 3—5, and 12, 13. 1 Tim. i. 15. See next verse.

12. *if a man have an hundred sheep, and one &c.* [Luke xv.

3—7.) Ps. cxix. 176. Isa. liii. 6. Matt. xv. 24. John x. 11. references to ch. ix. 36.

13. *he rejoiceth more of that*, Isa. liii. 11. lxii. 4, 5. Zephan. iii. 15—17.

14. *it is not the will of your Father*, Luke xii. 32. John vi. 37—40. x. 27—30. Rom. viii. 28—39. Eph. i. 5, 6, 11. 1 Pet. i. 3—5.

15. *if thy brother shall trespass,—or sin*, (*αμαρτανω*) as ver. 21, and uniformly elsewhere except the parallel place Luke xvii. 3, 4, (the only places in the New Testament where *trespass* occurs as a verb); Acts xxv. 8, where *to offend*; and 1 Pet. ii. 20, where by the noun *faults*. The use of this word here, and ver. 21, is important as shewing the meaning of *sin*, which is better understood as against man than God.

tell him his fault (*ελεγχο*, here first, where alone so rendered; elsewhere *to reprove, rebuke, convince, or convict*). Lev. xix. 17. Ps. cxli. 5. Jam. v. 16.

16. *in the mouth of two or three witnesses*. Num. xxxv. 30. Deut. xix. 15. John viii. 17. 2 Cor. xiii. 1. 1 Tim. v. 19. Heb. x. 28.

17. *tell it unto the church*. Acts vi. 1—3. xv. 6. 1 Cor. vi. 1—4.

—*let him be unto thee as an heathen man &c.* (read as a *Gentile*, see ch. vi. 7, *Note*.) Rom. xvi. 17. 1 Cor. v. 11—13. 2 Thess. iii. 6, and 14, 15. 2 John 10, 11.

—*and a Publican*.

Note—The *Publicans*, *Τελωνες*, (from *τελος* a *tax*), were *revenue officers, farmers and collectors of the taxes* laid upon the Jews by the Romans, (Luke v. 27); and being (at least the *deputies or under collectors*) mostly Jews, were looked upon with the greatest abhorrence, as trading in the slavery of their nation; added to which the greater part abused their office for the purposes of extortion: see Luke xix. 2, 8.

18. *whatsoever ye shall bind* &c. Ch. xvi. 19, clause 3, references, and Note. Compare also Acts xv. 28. 2 Cor. ii. 10.

19. *it shall be done for them*, Acts i. 14, with ii. 1, 2, and viii. 15—17. iv. 24, with 31. xii. 5. See also ch. vii. 7, and references.

20. *there am I in the midst of them*. Exod. xx. 24. John xx. 19, 26. Rev. i. 12, 13, with 20, and ii. 1. Compare Ps. cxlv. 18. Isa. lviii. 9.

Note,—This is an assertion of the Saviour's *omnipresence*, and therefore of his *divinity*.

21. *How oft shall my brother sin against me, and I forgive him?* On this question, and the parable following, see ch. vi. 12, 14, 15, and references there.

24. *ten thousand talents*,—*μυρίων ταλάντων*, a *myriad of talents*, the highest number known in Greek arithmetical notation. 'A talent is 750 ounces of silver, which, after five shillings the ounce, is £187. 10s.' (*Present Margin*). The Roman talent, however, was worth £216. This immense sum well expresses the incalculable number of our sins against God; in contrast, moreover, with what we are disposed to magnify so much more—the trespasses of our fellow-creatures against us: see ver. 28. The amount of debt also plainly implies the utter impossibility of man justifying himself before God, and the consequent freedom of the divine forgiveness.

28. *an hundred pence*,—or *Denarii*. 'The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence half-penny.—*Pres. Marg.*

CHAPTER XIX.

1. *Came into the coasts of Judea, beyond Jordan, or the confines*, as in the parallel place, Mark x. 1, *through the country*

beyond Jordan, Gr. which was not a part of Judea, as appears to be stated here.

2. *And great multitudes followed him, &c.* See ch. viii. 16, and references.

3. *came unto him, tempting him.* See ch. xvi. 1.

—*Is it lawful for a man to put away his wife, &c.* [Mark x. 2—12.]

4. *made them male and female,—rather a male and a female,* (and so the *Heb.* of Gen. i. 27, and v. 2.) i.e. only one of each, as in next verse, *they twain*; thus indicating the nature and law of the marriage union. Compare also Gen. ii. 18.

5. *For this cause shall a man leave &c.* [Gen. ii. 23, 24.] Ps. xlv. 10. 1 Cor. vi. 15—17. vii. 2—4. Eph. v. 22—33.

7. *Why did Moses then command &c.* [Deut. xxiv. 1.] ch. v. 31. Compare 1 Cor. vii. 6, 12.

9. *whosoever shall put away his wife, except &c.* See ch. v. 32, and references.

11. *All men cannot receive this saying, &c.* See 1 Cor. vii. all, especially ver. 2, 7, 17, 35.

13, 14, *Then were there brought unto him little children, &c.* [Mark x. 13—16. Luke xviii. 15—17.] Ch. xviii. 1—5, 10. Gen. xvii. 12. Exod. xx. 6, with 7. 1 Sam. i. 24—28. Isa. xl. 11. Luke ii. 22, 23. 1 Cor. vii. 14. 1 Tim. iii. 15.

16. *One came and said unto him, Good Master, &c.* [Mark x. 17—27. Luke xviii. 18—27.] Luke x. 25. Acts xvi. 30.

17. *there is none good but one, that is God*: i. e. none independently and essentially good: in accordance with which the name of *God* found with little variation in all the Northern languages, is synonymous with *Good*. The young man only regarded Jesus as a prophet or teacher, and therefore he disclaims the title in his application of it.

18. *If thou wilt enter into life, keep the commandments*, Lev. xviii. 5. Rom. x. 5. Gal. iii. 10-12, and 19-25.

Note,—The Lord answers this inquirer according to the terms of the Legal Dispensation, which had not yet expired, and under which, as a Jew, he was : with a view to vindicating the requirements of the law, preparatory to the announcement of the grace of the gospel ; to the faith and privileges of which, however, he afterwards invites him in the words *Come and follow me*, ver. 21 :—whence also the difference between this answer and that given by the apostles to the same question, in the case of the Philippian Jailer, Acts xvi. 31,—he being a Gentile, and the New Testament dispensation having then opened. So in the other instance recorded, Luke x. 25, the Lord answers according to the Law, but yet (as in this instance) in such a way as to convince of sin by it, and so lead from it. See the references.

21. *if thou wilt be perfect*. See ch. v. 48, and Note to ver. 20, there referred to.

—*go and sell that thou hast, &c.* Acts ii. 45, and iv. 32-35. See also ch. vi. 19, 20, and references.

—*and come and follow me*. See ch. xvi. 24, and references.

23. *a rich man shall hardly enter*—see the parallel Mark x. 23, 24, and compare Deut. vi. 10-12. Job xxxi. 24, 25. Ps. xlix. 6, 7. Prov. xi. 28. xxx. 8, 9. Also ch. xiii. 22, clause 3, and ch. v. 3, with references there.

26. *with God all things are possible*. On this truth in a general view, see Gen. xviii. 14. Num. xi. 23. Job xlii. 2. Ps. lxii. 11. Jer. xxxii. 27. Dan. iv. 35. Zech. viii. 6. Luke i. 37. In its special application as here, Rom. viii. 37. 2 Cor. iii. 5. xii. 9, 10. Eph. vi. 10. Phil. iv. 13.

27. *Then answered Peter and said, &c.* [Mark x. 28-31. Luke xviii. 28-30.]

28. *Ye which have followed me*,—See above, ver. 21, clause 2.

—*in the regeneration, παλιγγενεσία*, only here, and Tit. iii. 5.

Note,—That these words are not to be read with the preced-

ing—*followed me*, as a designation of this dispensation, or the time then present, but with the following—*when the Son of Man shall sit on the throne of his glory*, as a designation of the dispensation to follow on our Lord's next appearing, and equivalent to "*the restitution of all things*," Acts iii. 21, is evident from the scope of the passage being to assign the REWARD of those who follow Christ, and their future compensation for present sacrifices in his cause: and confirmed by Matt. xxv. 31, (the only other passage in which we find the expression, "*the Son of Man shall sit on the throne of his glory*,") where the time is undoubtedly his Second Advent, and not his ascension, as required by the other hypothesis.

Accordingly, 'The ancient expositors in general, confirmed by the Syriac, Persic, Arabic, Æthiopic, and Italic versions, understand the word of the *resurrection to judgment*, and a new state of existence;' (Bloomfield): in addition to which it is worthy of notice, that it is used for *the renewal of the earth after the deluge* by Philo (Vit. Mos. lib. 2. T. ii. p. 114, 31,) and for the *resurrection* (Id. Leg. ad Caium, p. 1037.)

—*when the Son of Man shall sit in the throne of his glory.*
Ch. xxv. 31. xvi. 27. Dan. vii. 13, 14. Rev. iii. 21.

—*ye also shall sit upon twelve thrones*,—Ch. xx. 21, 23. Luke xxii. 28—30. 1 Cor. vi. 2, 3. Rev. iv. 4, (Gr.) xxi. 14.

—*judging the twelve tribes of Israel*, i. e. *governing or ruling*, as in Gen. xlix. 16, Ps. xcvi. 9, Isa. xi. 3, 4, (in all which the Sept. has *ἡγεῖν*), and Jer. xxiii. 5. Compare Isa. i. 26, with xxxii. 1; and see Rev. vii. 4; xxi. 12; and Acts i. 6, and references.

Note,—This is an explicit New Testament prediction of the future restoration as well as conversion of the Jewish nation, both Judah and Israel.

29. *And every one that hath forsaken houses, &c. shall receive an hundred fold*,—Ch. xvi. 25. Rom. viii. 18. 2 Cor. iv. 17. 2 Tim. ii. 12. Heb. xi. 8—10, and 24—26, and 35—40. Compare Mal. iii. 14—18.

30. *But many that are first shall be last, &c.* Ch. xx. 16. xxi. 28—32, and 40—43. Luke vii. 29, 30. xiii. 29, 30. Rom.

ix. 30—33. Compare also Gen. iv. 3—5. xvii. 18—21. xxv. 23. xxxvii. 10. xlviii. 14, 17—19. xlix. 8. 1 Sam. xvi. 6—12. Ps. lxxv. 4—7.

CHAPTER XX.

1. *For the kingdom of heaven (or the heavens).* This parable is intended to illustrate the closing sentence of ch. xix. from which it is improperly separated by the division of the chapters, which should have been below at verse 16; and this connexion is its best explanation.

2. *a penny a day*, see ch. xviii. 28.

15. *to do what I will with mine own?* Exod. xxxiii. 19. Rom. ix. 14—16, and 20, 21.

—*Is thine eye evil*, i. e. *envious*, So Deut. xv. 9. xxviii. 54. Prov. xxiii. 6. xxviii. 22. Mark vii. 22.

—*because I am good*, i. e. *kind*, as *αγαθός* often signifies; e. g. Gal. vi. 10. 1 Thess. iii. 6. Tit. ii. 5. 1 Pet. ii. 18. See also *εὐαγαθόν*, for kindness, Rom. xii. 21, and Philem. 14, (where *benefit*).

16. *for many be called, but few chosen.* Ch. xxii. 11—14. Luke xiv. 24. Rom. ix. 6—8. See also on chap. xix. 30.

17. *And Jesus going up to Jerusalem, &c.* [Mark x. 32—34. Luke xviii. 31—34.] See also on ch. xvi. 21.

Note,—The detailed and circumstantial character of the following prophecy of his sufferings by the Saviour is particularly to be observed, as afterwards so accurately fulfilled.

19. *And shall deliver him to the Gentiles.* Ch. xxvii. 2. John xviii. 28, 35. xix. 11. Acts iii. 13. iv. 25—28.

—*to mock*, Ch. xxvi. 67, 68. xxvii. 27—31, and 39, 40. Luke xxiii. 11. Ps. xxii. 7, 8. xxxv. 15, 16. Isa. liii. 3.

—*and to scourge*, Ch. xxvii. 26. Isa. i. 5, 6. Isa. liii. 5.

—*and to crucify*, Ch. xxvii. 22, 23, 26, 31—35. Acts x. 39. Gal. iii. 13. 1 Pet. ii. 24.

and the third day he shall rise again. The following are the other prophecies of his resurrection by Christ :—John ii. 19, 21. Mat. xii. 40. xvi. 21. xvii. 9, 23. xxvi. 32. For the fulfilment, see ch. xxvii. 62—end, and xxviii. 1—9 : and compare Acts ii. 24. xiii. 32—39. Rom. iv. 24, 25. 1 Cor. xv. 16, 17.

20. *Then came to him the mother of Zebedee's children, &c.* (By name *Salome*, as appears from comparing ch. xxvii. 56, with Mark xv. 40, and xvi. 1, which are all the passages in which she is mentioned.)—[Mark x. 35—40.]

—*worshipping him*, see ch. ii. 11, and references.

21. *in thy kingdom*, Ch. xiii. 41. xvi. 28. xix. 28. Luke i. 33. xix. 12, 15. xxii. 29, 30. xxiii. 42. 2 Tim. iv. 1. Rev. iii. 21.

22. *the cup that I shall drink of*, Ch. xxvi. 39, 42. John xviii. 11. On this emblem to express *a portion allotted*, see also, in a bad sense, Ps. xi. 6. lxxv. 8. Isa. li. 17, 22. Jer. xxv. 15, 17, 28, &c. In a good sense, Ps. xvi. 5. xxiii. 5.

—*the baptism that I am baptized with* ? Luke xii. 50. Compare Ps. xviii. 16. lxxix. 1, 2 ; and see next verse.

23. *Ye shall drink indeed of my cup, &c.* See as to these two disciples, Acts xii. 2, with Rev. i. 9 ; and generally, Rom. viii. 17. Col. i. 24. 2 Tim. ii. 11, 12.

—*is not mine to give, but* (it shall be given to them) *for whom*,—read, *but or except* (to them) *for whom*, *ἀλλ' εἰς*, according to which the Lord, instead of denying his power to confer this distinction, as represented by the present version, declares who they are on whom he will confer it ; which interpretation is confirmed by the authority of the Pesch. Syr. Arabic, Persic, and Æthiopic versions ; (see Bloomfield). And *Note*, for this

sense of ἀλλὰ, for εἰ μὴ, see Mark ix. 8, with Matt. xvii. 8 ; and, vice versâ, εἰ μὴ for ἀλλὰ, Rom. xiv. 14.

—*prepared of my Father*, Ch. xxv. 34. 1 Cor. ii. 9. Heb. xi. 16.

24. *when the ten heard it, they were moved, &c.* [Mark x. 41—45. Luke xxii. 24—27.] Prov. xiii. 10. Phil. ii. 3. James iv. 1.

26. (For *minister* in this verse, read *servant*, δῆκονος ; and for *servant* in the next verse read *slave*, δούλος.) Ch. xviii. 1—4. xxiii. 8—12. Luke xiv. 7—11. Rom. xii. 10. 2 Cor. i. 24. iv. 5. James iii. 1. 1 Pet. v. 3, 5. 3 John 9.

28. *the Son of Man came not to be ministered unto, but to minister,—or, came not to be served, but to serve* (διακονῶν). John xiii. 4—17. Phil. ii. 5—8.

—*and to give his life a ransom* (λυτρεῖν, only here and the parallel Mark x. 45 ; but see ἀντιλυτρεῖν, 1 Tim. ii. 6 ; λυτρωσις and λυτρεῖν, Luke i. 68, xxiv. 21 ; and λυτρωτης, Acts vii. 35. It is used for ῥῆμα, Exod. xxi. 30.)

Job xxxiii. 24. Ps. xlix. 6—9. Isa. liii. 10, 11. Dan. ix. 24—26. John x. 11, 15, 17, 18. xi. 50—52. Rom. iii. 24—26. Tit. ii. 14. 1 Pet. i. 18, 19. Rev. v. 9. See also next clause.

—*for many*, Ch. xxvi. 28. Rom. v. 15—19. 1 Tim. ii. 6. Heb. ix. 28. 1 John ii. 2.

29. *And as they departed from Jericho, &c.* [Mark x. 46—52. Luke xviii. 35—43.]

30. *And, behold, two blind men, &c.* On this miracle see ch. ix. 27—29, and references there.

CHAPTER XXI.

1. *And when they drew nigh unto Jerusalem, &c.* [Mark xi. 1—10. Luke xix. 29—38. John xii. 12—16.]

—*the Mount of Olives.* In addition to this occurrence here related, this Mount is distinguished as the place from which Christ ascended (Luke xxiv. 50, 51, with Acts i. 10—12,) and where he will be again manifested on earth at his second appearing (Zech. xiv. 4,) which last prophecy seems to have directed the people in their procedure here, as though concluding it were then about to be fulfilled; see the account in Luke xix. 37. It is mentioned besides in 2 Sam. xv. 30. Matt. xxiv. 3, and xxvi. 30. John viii. 1.

2. *an ass tied, and a colt with her,* (Mark and Luke add, “*whereon yet never man sat,*” on which compare Deut. xxi. 3, 1 Sam. vi. 7; shewing that such were employed for sacred purposes.) Judges v. 10. x. 4. xii. 14.

4. *which was spoken by the Prophet,* [Zech. ix. 9.]

5. *Behold, thy King cometh unto thee,* Isa. xii. 6. xl. 9. lxii. 11. Zeph. iii. 14, 15. See also ch. ii. 2, clause 1, and references.

—*meek,* see ch. xi. 29, clause 2.

8. *others cut down branches from the trees, &c.* Thus, together with the cry of next verse, connecting this event with *The feast of tabernacles*; (see Lev. xxiii. 39, 40. Neh. viii. 15); suggested probably by a comparison of Zech. xiv. 16 with ver. 4 of the same chapter, above referred to; and with it supposed to be then in course of fulfilment, not in type only, but in fact.

9. *Hosanna,* (i. e. *Save now,* or *Save we beseech thee,* as this word is translated in Psalm cxviii. 25, from which the salutation is quoted.) It only occurs in the New Testament here, and the parallel places in Mark xi, and John xii, which see,

Note,—The following is from Horne's Introduction on the Feast of Tabernacles:—'During the continuance of this Feast, they carried in their hands branches of palm trees, olives, citrons, myrtles, and willows (Lev. xxiii. 40. Neh. viii. 15. 2 Mac. x. 7,) singing *Hosanna, save, I beseech thee*, (Ps. cxviii. 25), in which words they prayed for the coming of the Messiah. These branches also bore the name of *Hosanna*; as well as all the days of the feast.....During its continuance they walk in procession round the altar, with the above-mentioned branches in their hands, amid the sound of trumpets, singing, *Hosanna*; and on the last or seventh day of the feast, they compassed the altar seven times. This was called *The Great Hosanna*.'

—*Blessed is he that cometh* (Mark adds, *Blessed be the kingdom of our father David*; and John, *Blessed is the King of Israel that cometh*.) See ch. xi. 3.

—*in the highest*, i. e. *in the highest (places, or heavens)* ἐν τοῖς ὑψίστοις. See Luke ii. 14, where alone, except here and the parallels, it occurs, and where it contrasts with *on earth*: and compare ἐν ὑψηλοῖς, *on high*, Heb. i. 3, as identical with ἐν οὐρανοῖς, ch. viii. 1.

11. *the prophet of Nazareth of Galilee*. Luke vii. 16. John vi. 14. vii. 40. See also ch. ii. 23.

12. *And Jesus went into the temple of God, &c.* [Mark xi. 15—17. Luke xix. 45, 46.] John ii. 13—17.

—*the money-changers, &c.* See Deut. xiv. 24—26.

Note,—This transaction as the sequel of the preceding was a typical fulfilment of Mal. iii. 1—3. See references to next verse.

13. *My house shall be called the house of prayer*; Mark adds, *for all nations*, as in the original prophecy, Isa. lvi. 7, which see; and compare Psalm lxxv. 1, 2. c. 1, 4. Isa. ii. 2, 3. xxvii. 13. lxvi. 23, with 20. Jer. iii. 17. Zeph. ii. 11, (with the context from verse 7.) Zech. xiv. 16.

—*a den of thieves, rather of robbers*, ληστῆς, not κλίπτῆς, as rendered John x. 1, 8. xviii. 40. 2 Cor. xi. 26.

CHAPTER XXI.

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of robbers, ληστῆς, not κλίπτῃς, as 40. 2 Cor. xi. 26.

14. *the blind and the lame came to him, &c.* see references to ch. viii. 16.

16. *Out of the mouths of babes, &c.* [Ps. viii. 2.] Ch. xi. 25. 1 Cor. i. 27—29.

Note,—This Psalm is applied to Christ also in 1 Cor. xv. 27. Eph. i. 22. Heb. ii. 6.

17. *went out of the city into Bethany,* [Mark xi. 11.] John xi. 18. xii. 1.

18. *Now in the morning as he returned.....he hungered,* [Mark xi. 13, 14, 21—24.] See ch. iv. 2, cl. 2, and references.

19. *presently the fig-tree withered away.* For a probable spiritual signification of this miracle, see Isa. v. 1—7, and Luke xiii. 6—9 : and *Note*, the Greek rendered *for ever* is *eis ton aiōna*, lit. *to the age*.

21. *If ye have faith, and doubt not, &c.* See ch. xvii. 20, and references.

22. *And all things whatsoever ye shall ask in prayer, believing &c.* See the references to ch. vii. 7 and 8.

23. *and said, By what authority doest thou these things ?* [Mark xi. 27—33. Luke xx. 1—8.] John ii. 18. vi. 30. vii. 15—17.

26. *all hold John as a prophet,—or, they all, i. e. the people.* So ch. xiv. 5. Compare ch. xi. 7—10. Mark vi. 20. John v. 33—35.

28. *A certain man had two sons,—explained ver. 31, 32, of the Publicans and Harlots on the one hand, and on the other, the Chief Priests and Elders whom he was addressing.*

31. *the Publicans and the harlots go into the kingdom of God before you,* Ch. ix. 9. Luke vii. 29, 30, and 36—47. xv. 1, 2. xix. 1—10. Rom. ix. 30—33. 1 Tim. i. 15.

32. *John came unto you in the way of righteousness, i. e.,*

preaching national reformation, and warning of impending judgment on sin, as ch. iii. 7, 8. Luke iii. 7—14; in contradistinction to which Christ came in the way of *mercy*, preaching pardon to the chief of sinners. Both, however, were alike rejected by the Chief Priests and Pharisees, with an inconsistency and pertinacity of unbelief so well illustrated by the Lord, ch. xi. 16—19.

33. *parable*. On this word see *Note* on ch. xiii. 3.

—*a certain householder which planted a vineyard*, [Mark xii. 1—12. Luke xx. 9—19.] Ps. lxxx. 8—11. Cant. viii. 11, 12. Isa. v. 1—4. Jer. ii. 21.

34. *he sent his servants that they might receive the fruits of it*,—2 Kings xvii. 13, 14. 2 Chron. xxiv. 19. Neh. ix. 29, 30. Jer. xxv. 3—7. xxxv. 15. Zech. i. 4—6. vii. 11, 12.

35. *beat one, and killed another, &c.* 1 Kings xviii. 4. xix. 2, 10. xxii. 24. 2 Chron. xvi. 10. xxiv. 20, 21. xxxvi. 15, 16. Neh. ix. 26. Jer. ii. 30. xxvi. 21—24. xxxii. 1—3, and xxxvii. 15—21, and xxxviii. 6. Matt. xxiii. 34. 1 Thess. ii. 15. Heb. xi. 36, 37.

38. *This is the heir*,—Ps. ii. 7, 8. lxxii. 8. Ezek. xxi. 26, 27. Micah i. 15. Heb. i. 2. ii. 8.

—*come, let us kill him, &c.* Ch. xxvi. 3, 4. xxvii. 1, 2. John xi. 47, 53. Acts ii. 23. iii. 15. iv. 25—28. v. 30. vii. 52.

41. *He will miserably destroy those wicked men*, Ps. lxxx. 12, 13. Isa. v. 5—7. ch. xxii. 6, 7. xxiii. 35, 36. Luke xix. 41—44. xxi. 22—24. 1 Thess. ii. 16. See also Deut. xxviii. 59—68.

—*and will let out his vineyard unto other husbandmen, &c.* ver. 43. ch. viii. 11, 12. Acts xiii. 46—48. xviii. 6. xxviii. 28. Rom. x. 19—21. On the change of dispensation here predicted, see also the whole of Romans xi.

42. *The stone which the builders rejected, &c.* [Ps. cxviii. 22, 23.] Isa. liii. 2, 3. ver. 45, 46. John vii. 48, 49. Luke xxii. 2.

—*is become the head of the corner*: Isa. xxviii. 16. liii. 10—12. Acts iv. 11, 12. Eph. ii. 20. 1 Pet. ii. 4—6. Compare also Eph. i. 19—23, and Col. i. 18.

43. *the kingdom of God shall be taken from you, and given &c.* See above, ver. 41, clause 2.

44. *shall fall on this stone, shall be broken*, Isa. viii. 14, 15. Rom. ix. 33. 1 Cor. i. 23. 1 Pet. ii. 7, 8; all compared with Rom. ix. 11, 12, 15, 23, 24.

—*it will grind him to powder*. Ps. ii. 9, 12. cx. 2, 5, 6. Dan. ii. 34, 35, 44. 2 Thess. ii. 8. Rev. vi. 12—17. xix. 19, 20.

46. *they feared the multitude, because they took him for a prophet*,—ver. 11. Mark xii. 37. Luke vii. 16. John vi. 14. vii. 31, 40. See also on ver. 42, clause 1.

CHAPTER XXII.

2. *The kingdom of heaven, or the heavens*, see ch. iii. 2, clause 2, *Note*.

—*which made a marriage for his son*. [Luke xiv. 16—24.] Ps. xlv. 9—15. ch. xxv. 1—13. Rev. xix. 6—9. Compare also John iii. 29. 2 Cor. xi. 2. Eph. v. 23—32.

3. *and sent forth his servants*. On this verse and the whole parable, see ch. xxi. 34, and the parable there.

—*them that were bidden*, Ch. x. 5, 6. xv. 24—26.

—*they would not come*. Ps. lxxxi. 8—11. Isa. xxx. 15. Jer. vi. 16, 17. ch. xxiii. 37. John v. 40. Rom. x. 16—21. 1 Thess. ii. 15, 16.

4. *all things are ready : come, &c.* Ps. lxxxi. 13, 16. Prov. ix. 1—6. Isa. lv. 1—3. John vi. 32—35.

5. *one to his farm, another to his merchandize.* See the parallel, Luke xiv. 18—20 : and ch. xiii. 22, with the references there ; and ch. xxiv. 38, 39. Luke xvii. 28—32. 1 John ii. 15, 16.

7. *he sent forth his armies, &c.* Ch. xxiii. 38. xxiv. 2. Luke xxi. 20—24.

9. *Go ye therefore into the highways, &c.* See on ch. xxi. 41, clause 2.

10. *both bad and good.* See on ch. xiii. 47.

11. *when the king came in to see the guests, he saw &c.* Mal. iii. 2. ch. xxv. 31, 32. 1 Cor. iii. 12, 13. iv. 5. See also ch. iii. 12, and xiii. 30, 40, 41, with the additional references there.

—*a wedding garment.* Compare Rom. xiii. 14. Gal. iii. 27. Eph. iv. 22—24. Rev. iii. 4, 5. xvi. 15. xix. 7, 8.

13. *into outer darkness,* see on ch. viii. 12, clause 2.

14. *For many are called, but few chosen.* See on ch. xx. 16, and xix. 30.

15. *Then went the Pharisees, and took counsel how they might entangle him in his talk.* [Mark xii. 13—17. Luke xx. 20—26.] Ps. lvi. 5, 6. lix. 3. Isa. xxix. 20, 21. Luke xi. 53, 54. Heb. xii. 3.

16. *with the Herodians.*

Note.—These are, and with most probability, generally believed to have been, not a *religious sect*, but a *political party*, attached to Herod, who, to ingratiate themselves with the government, advocated submission on the part of the Jews to the dominion of the Romans, (with which the incident here recorded is in agreement) and even a certain compliance with Pagan customs, introduced by Herod, as Josephus testifies ; (Ant. ib. xv. cap. 9, sec. 1, 2.) In addition to this and the parallel

place, Mark xii. 13, they are only mentioned, Mark iii. 6. But see *the leaven of Herod*, Mark viii. 15. How great the malice of the Pharisees against Christ that would make them combine with persons so opposed to them !

19. *a penny.* See ch. xviii. 28. The inscription was, *Καίσαρ. Αυγευστ: Ιουδίας ιαλασκίας.*

21. *Render therefore unto Cæsar the things which are Cæsar's.* Prov. xxiv. 21. Rom. xiii. 1—7. 1 Pet. ii. 13—17. Acts xxv. 8. Compare 1 Tim. ii. 1, 2.

—*and unto God the things that are God's.* Dan. iii. 16—18. vi. 10—13. Acts iv. 19. v. 29.

23. *the same day came to him the Sadducees,*—See Note on ch. xvi. 1. [Mark xii. 18—27. Luke xx. 27—40.]

24. *Moses said, If a man die, &c.* [Deut. xxv. 5—10.] Compare Gen. xxxviii. 8. Ruth i. 11.

—*shall marry, ιπιγαμβρινω*, only here. It occurs however in the Sept. in the same sense, Gen. xxxviii. 8 ; but also in the general sense *to contract affinity by marriage*, Gen. xxxiv. 9, &c.

29. *Ye do err, not knowing the Scriptures, viz.,* in this particular instance, their denial of the resurrection—see ver. 31, 32. Job xiv. 14, 15. xix. 25—27. Ps. xvi. 9—11. xvii. 14, 15. xlix. 14, 15. Isa. xxv. 8. xxvi. 19. Dan. xii. 2, 3. Hos. xiii. 14. Luke xxiv. 46, with John xx. 9. In general, Deut. vi. 6—9. Ps. xix. 7, 8, 11. Ps. cxix. 2, 3, and 9—11, and 104, 105. Isa. v. 13, viii. 20. Hos. iv. 6. 2 Tim. iii. 14—17.

Compare also, in addition to ver. 31, the appeals to the Scripture by the Lord, ch. xii. 3. xix. 4. xxi. 16, and 42. John v. 39. Luke xxiv. 25, and 44, 45.

—*nor the power of God.* As to the instance in question, compare Gen. xviii. 14, with Rom. iv. 17—21. Acts xxvi. 8. Eph. i. 19, 20. 1 Cor. vi. 14. xv. 25, 26, and 54—57, with Phil. iii. 21. In general, Num. xi. 21—23. Isa. l. 2, 3. lix. 1. Jer. xxxii. 17. Luke i. 37.

30. *they neither marry nor* &c. 1 Cor. vii. 29—31. xv. 47—50.

—*as the angels, ὡς ἄγγελοι.* In Luke xx. 36, *ισάγγελοι*, equal or like unto the angels.

32. *I am the God of Abraham, &c.* [Exod. iii. 6.] Acts vii. 30—32.

Note,—The force of this passage, as proving not merely existence in a separate state, but the *resurrection* of the dead, which has been matter of much discussion, is obvious, if the oft repeated promise of the covenant with Abraham of the inheritance of the land wherein he was a stranger specially (Gen. xv. 7. xvii. 8) and of the world at large (Gen. xiii. 14, 15, Rom. iv. 13) be understood literally, as indeed the precise definition of it in these passages requires that it should: For then, inasmuch as he and the other patriarchs here named received no possession of it while living (Acts vii. 5) the promise can only be fulfilled to them by their resurrection; which, it follows, is implied in every repetition of it, but more especially after their death as here and ch. vi. 3, 4, which see. Accordingly, in this view the Jews have always understood it, regarding the resurrection as an integral part of the covenant with Abraham, and referring to Exod. vi. 3, 4, for the proof of it. Compare also Heb. xi. 8—10, and 16.

33. *they were astonished at his doctrine.* See on ch. vii. 28.

34. *But when the Pharisees had heard, &c.* [Mark xii. 28—31.]

35. *a lawyer, —νομικος*, here first, *an expounder of the law of Moses*; in the parallel place in Mark, *one of the Scribes*, (on which see ch. xv. 1, clause 1, *Note*,) from which some have supposed the terms to be identical; but that there was some difference appears from a comparison of Luke xi. 45, 46, with 44; and 52 with 53. See 1 Cor. i. 20.

37. *Thou shalt love the Lord thy God, &c.* [Deut. vi. 4, 5.] Deut. x. 12. xxx. 6. Luke x. 27. Compare Jer. xxxi. 33, 34.

39. *Thou shalt love thy neighbour as thyself.* [Lev. xix. 18: ch. xix. 19.] Rom. xiii. 8—10. Gal. v. 13, 14. James ii. 8.

—*thy neighbour*. See a beautiful illustration of this term, Luke x. 29—37.

40. *on these hang all the law and the prophets*, Ch. vii. 12. Compare 1 Tim. i. 5. 1 John iv. 7, 8.

41, 42. *Jesus asked them, saying, What think ye of Christ ? read, of the Christ ; i. e., of the Messiah* promised in the Scriptures of the prophets : a different question from that of ch. xvi. 13, with which the references usually confound it. [Mark xii. 35—37. Luke xx. 41—44.]

43. *doth David in spirit call him, i. e. by the Holy Ghost*, as in Mark. See 2 Sam. xxiii. 2. Acts i. 16. Heb. iii. 7. 2 Pet. i. 21.

44. *The Lord said unto my Lord*, [Ps. cx. 1.] Acts ii. 34 —*sit thou on my right hand*, Eph. i. 21. Phil. ii. 9—11. Heb. i. 3. xii. 2. 1 Pet. iii. 22.

—*till I make thine enemies thy footstool*, (i. e. not whilst I make, but till the time when I shall make, as *ἄχρι* with the subjunctive signifies ch. ii. 13. v. 18. x. 11, 23. xii. 20, &c.)

Dan. vii. 13, 14. Acts iii. 21. 1 Cor. xv. 24—28. Heb. i. 13. ii. 8. x. 12, 13. Rev. i. 7. vi. 15—17. xi. 15—18. xix. 11, to xx. 3. See also the sequel of Ps. cx. 2, 3, 5, 6.

45. *how is he his son ? i. e. (only) his son*. Luke i. 32. John viii. 58. Rom. i. 3, 4. Rev. xii. 16.

46. *No man was able to answer him a word, neither &c.* Mark xii. 34. Luke xiii. 17. xlv. 6.

CHAPTER XXIII.

1. *Then spake Jesus to the multitude, &c.* [Mark xii. 38—40. Luke xx. 45—47.]

2. *The Scribes and the Pharisees*. See Notes on ch. xv. 1.

—*sit in Moses' seat.* Exod. xviii. 21—24. Deut. xvii. 9—11. Neh. viii. 4—8, 13. Compare Mal. ii. 7.

3. *for they say, and do not.* See next verse, and ch. xxi. 30. Ps. i. 16, 17. Rom. ii. 17—24.

4. *heavy burdens, and grievous to be borne.* [Luke xi. 46.] Acts xv. 10, 28. Compare ch. xi. 28—30. Gal. v. 1—3. vi. 13.

5. *they do for to be seen of men,* ver. 25, 27, 28. ch. vi. 1—6, 16. Luke xii. 1. xvi. 15. John xii. 43. Rom. ii. 29.

—*their phylacteries*—

Note,—*φυλακτήρια* (fr. *φυλάσσω*, to keep, preserve,) only here. Strips of parchment, inscribed with certain passages of the Law, worn on the forehead and arm, founded on a literal acceptance of Exod. xiii. 16, and Deut. vi. 8, and used (according to the double signification of the word from which the name is derived) either as mementos to remind the wearers to *keep* the Law, or, as charms or amulets, to *preserve* them from evils. Compare also Prov. iii. 3. vi. 21—23.

—*the borders of their garments,* Num. xv. 37—40. Deut. xxii. 12.

6. *the uppermost rooms at feasts, or first places.* See Luke xiv. 7—11.

7. *greetings, ασπασμοι, salutations,* as this word is every where rendered, except here and the parallels, Luke xi. 43, and xx. 46.

8. *one is your Master,* (καθηγητής, only here and verse 10, where twice. Several MSS. and versions however here read διδασκαλος, the usual rendering of the Hebrew *Rabbi*, which also removes the present tautology of this precept at ver. 10.) John xiii. 13, 14. Rom. xiv. 9. 1 Cor. i. 12, 13.

—*all ye are brethren.* Gal. iii. 26. Eph. iii. 15. Col. i. 1, 2. Rev. i. 9. xix. 10. xxii. 9, &c.

9. *one is your Father, which is in heaven*,—see ch. vi. 1, cls. 1, 2, and references.

10. *masters : for one is your Master*,—read, *leaders and leader*, to distinguish from ver. 8, which see.

11. *greatest among you shall be your servant*. See ch. xx. 26, and references.

12. *whosoever shall exalt himself, shall be abased ; and he &c.* Ch. xviii. 1—4. Job xxii. 29. Psalm lxxv. 4—7 cxxxviii. 6. Prov. xv. 33. xvi. 18. xxix. 23. Isa. lvii. 15. Dan. iv. 37. v. 18—28. Luke i. 51, 52. xiv. 7—11. xviii. 13, 14. James iv. 6, 10. 1 Pet. v. 5, 6. See also references on ch. v. 3 and 5.

13. *ye shut up the kingdom of heaven—or the heavens*. [Luke xi. 52.] John ix. 22, 34. Acts iv. 17, 18. v. 40. xiii. 44, 45. xiv. 2. 1 Thess. ii. 15, 16.

14. *the greater damnation*. See ch. x. 15, and xi. 22, and references.

Note,—*damnation*, *κριμα*, so rendered (besides the parallel places Mark xii. 40, and Luke xx. 47,) Rom. iii. 8. xiii. 2. 1 Cor. xi. 29. 1 Tim. v. 12. Elsewhere, *judgment* ; except Luke xxiii. 40, xxiv. 20, 1 Cor. xi. 34, 1 Tim. iii. 6, James iii. 1, and Jude 4, where *condemnation* ; and once *law*, 1 Cor. vi. 7. See *κρισις*, below, ver. 33.

15. *ye compass sea and land to make one proselyte*, Acts xiv. 19. xvii. 5, 6, and 13. Gal. iv. 17.

—*hell*, lit. *Gehenna*, ch. v. 22, *Note*.

16. *ye blind guides*, so ver. 17, 19, 24, 26. See on ch. xv. 14.

—*he is a debtor*, rather *he is bound*, *οφίλου*, and so ver. 18, where we read *he is guilty*.

20. *the altar that sanctifieth the gift*. Exod. xxix. 37. xxx 26—29.

22. *the throne of God*, see on ch. v. 34.

23. *ye pay tithe of mint and anise,—or dill*, pres. marg. *Gr.* *ανηθον*. [Luke xi. 42.]

—*the weightier matters of the law, judgment, mercy, and faith* (i. e. *faith* in God, which is the foundation of *the love of God*, as Luke here reads.) 1 Sam. xv. 22. Prov. xxi. 3. Hos. vi. 6. Mic. vi. 8. Compare also ch. xii. 7, and xxii. 26—40.

24. *which strain at a knat*, read *strain out*. E. g. ch. vii. 4. xv. 2—6. xxvii. 6. John xviii. 28, with 40.

25. *ye make clean the outside of the cup, &c.* [Mark vii. 4. Luke xi. 39, 40.] See Mark vii. 21—23.

—*and excess, or incontinency*, *ἀκρεσίᾱς*, only here and 1 Cor. vii. 5, where so rendered; so *ακρατης*, *incontinent*, 2 Tim. iii. 3, where alone it occurs. The greater part, however, of the MSS. and versions read here *ἀδικίᾱς*, *injustice* or *unrighteousness*.

27. *Ye are like unto whited sepulchres*, [Luke xi. 44.] Acts xxiii. 3. Isa. lviii. 1, 2. Ezek. xxxiii. 31, 32.

28. *outwardly appear righteous unto men*. See ver. 5, and references.

—*hypocrisy*, *ὑπόκρισις*, here first, and so always rendered, (except once, Gal. ii. 13, where *dissimulation*) :—viz. Mark xii. 15. Luke xii. 1. 1 Tim. iv. 2. 1 Pet. ii. 1. See *ὑποκριτης* ch. vi. 2, clause 1.

29—31. *ye build the tombs of the prophets, &c.* [Luke xi. 47, 48.]

32. *Fill ye up, then, the measure of your fathers*,—Gen. xv. 16. Num. xxxii. 13, 14. Acts vii. 51, 52. 1 Thess. ii. 16. See also ver. 35, 36.

33. *generation of vipers*. See on ch. iii. 7, clause 2.

—*the damnation of hell*, lit. *of Gehenna*, see chap. v. 22, clause 1.

Note,—*damnation*, *καταρα*, so rendered only here and Mark iii. 29, and John v. 29. Elsewhere (as above, ver. 23, ch. v. 21, x. 15, xii. 18, 20, &c. &c.) *judgment*; except John iii. 19, v. 24, *condemnation*; and 2 Pet. ii. 11, and Jude 9, *accusation*. See *καίμα*, above, ver. 14; in addition to which *απωλεια* is, twice so rendered, viz. once 2 Pet. ii. 3; and once, ver. 1, *damnable*.

34. *I send unto you prophets*, [Luke xi. 49—51.] See *Note* on ch. vii. 15.

—*wise men and scribes*, 1 Cor. ii. 6. xii. 8. ch. xiii. 52.

—*some of them ye shall kill*, &c. Acts vii. 58, 59. xii. 1, 2. see also on ch. x. 17, clause 2.

—*and persecute them from city to city*, See on ch. x. 23.

35. *that upon you may come all the righteous blood shed upon the earth*,—see ver. 31, 32, and references; and compare a similar *consummation and judgment* as it respects Gentile Christendom at the close of this dispensation, predicted Rev. xviii. 24, and Isa. xxvi. 21.

—*of righteous Abel*. Heb. xi. 4. xii. 24. 1 John iii. 11, 12.

—*unto the blood of Zacharias, son of Barachias, whom ye slew* &c.

Note,—The marginal references, with some annotators, refer for this *Zacharias* to the High Priest of that name mentioned 2 Chron. xxiv. 20, 21, whose death took place so long as 800 years before these words were spoken; and who, moreover, was son, not of *Barachias*, but of *Jehoiada*: while others conjecture *Zechariah* the prophet (500 B. C.) without any authority for his having been so slain. Besides, against both is the fact that the Lord evidently takes *Abel* and *Zacharias* as the extreme terms within which should be embraced ALL the *righteous blood* shed upon the earth up to the time of the vengeance predicted ver. 38.

Accordingly, it is remarkable that Josephus mentions a *Zechariah* son of *Baruchus* (*Βαρουχου* written also in the MSS. *Βαρις*—and *Βαρις χαριου*) a distinguished person slain ‘in the middle of the temple,’ (*εν μεση τη ιερου*) on account of his testimony at

that time against the abounding evil, (*De Bello Jud.* lib. iv. c. 6, sec. 4.) an event in every way answering the prediction. To this the only objection is the past tense *φονεύσατι, ye slew*; which however might easily have been altered from the future *φονεύσετε, ye shall slay*; in favour of which latter reading is that it continues the future from the preceding verse in a passage which is else all prospective. (See the argument at length in Granville Penn's Annot. in loco.)

—between the temple and the altar.

Note,—*ναὸν, the temple*, properly so called, containing the Sanctuary, or Holy Place, and Holy of Holies (ch. xxvii. 51. Luke i. 9, 21, 22. Rev. xi. 1, 2.) and so distinct from *ἱερόν*, a general name for the whole building with all its courts: (ch. iv. 5, and xxi. 12, 14, 15, 23, and xxiv. 1.)

37. *O Jerusalem, Jerusalem, thou that killest the prophets, &c.* [Luke xiii. 34, 35.] See above, 34, and ch. xxi. 35.

—how often would I have gathered thy children &c. 2 Chron. xxxvi. 15, 16. Jer. xi. 7, 8. xxv. 3—7. xliv. 4. Zech. i. 4.

Compare also ch. x. 5, 6, xi. 28—30. John vii. 37. Luke xxiv. 47. Acts iii. 19, 26.

—even as a hen gathereth her chickens, Compare Deut. xxxii. 10, 11.

—and ye would not. See ch. xxii. 3, clause 3.

39. *ye shall not see me henceforth till ye shall say &c.* Isa. xxv. 8, 9. lxiii. 15 to lxiv. 2. Jer. l. 4, 5. Hos. iii. 4, 5. v. 14, 15. Zech. xii. 10. Rom. xi. 25—27.

Note,—These words having been spoken by Christ subsequently to the transaction of ch. xxi. 9, (when a number of the disciples so welcomed him,) cannot be referred to it: and therefore are a distinct prophecy of his *second coming*; when, accordingly, the sure word of prophecy declares that the Jewish nation shall be ready to acknowledge him as their Saviour and Messiah. See the references, and compare also on chap. xxi. 8, 9.

CHAPTER XXIV.

1. *And Jesus went out and departed from the temple.*

Note—This act is to be taken in connexion with the last verse of ch. xxiii. with which declaration the Lord closed his public ministry, and in this view is peculiarly solemn and significant.

2. *There shall not be left one stone &c.* 1 Kings ix. 7, 8. Jer. xxvi. 18 (referring to Micah iii. 12.) Ezek. vii. 20—22.

Note,—From Luke xix. 41—44, it appears that Jesus had before uttered this prediction on entering the temple, which no doubt led the disciples to draw his attention to its stupendous buildings, as though incredulous; and caused him here to repeat it with the assurance “Verily, I say unto you.”

3. *And as he sat upon the Mount of Olives &c.* [For the parallel accounts of this prophecy following, see Mark xiii. and Luke xxi. which should be compared throughout.]

—*when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (or of the age, as ch. xiii. 39, clause 4, which see.)*

Note,—Two questions are here asked respecting two events—first, *the desolation of Jerusalem*, and second, *the sign of Christ's coming, and of the end of the age*: both which, however, it is evident, the disciples assigned to one and the same period; and not incorrectly, inasmuch as the Old Testament prophets,—especially Dan. ch. xi. 45, and xii. 1—3, and Zechariah, ch. xiv.,—had identified troubles in Judea, and a siege of Jerusalem by invading armies, with the coming of the Lord in power and glory. And to those unprecedented troubles, yet future, and the Second Advent of Christ, this chapter primarily refers; while at the same time it has a reference, secondary and subordinate, to the desolation of Jerusalem then near, which, as *the close of that dispensation and the day of judgment* on the Jewish people was an accurate type of the second coming of the Lord in judgment, and of “*the end of this age.*” And thus, by this double fulfilment, (not peculiar to it), all difficulty is removed in the way of understanding this remarkable prophecy, and reconciling its various parts.

4. *Jesus answered and said unto them, Take heed &c.* Compare Acts i. 6, 7; and 1 Thess. v. 1, 2, with ver. 32, 33, and 42—44, below.

—*that no man deceive you*, ver. 11, 24. 2 Thess. ii. 3. 1 John iv. 1. 2 John 7, 8.

5. *saying, I am Christ*,—read *I am the Christ*, i. e. *the Messiah*, Ver. 23. John v. 43. Compare Acts v. 36, 37, and viii. 9, 10.

—*and shall deceive many*, Ver. 11. Dan. xi. 32, 34. 2 Thess. ii. 10—12. 1 Tim. iv. 1, 2.

6. *see that ye be not troubled*. Ps. xxvii. 1—3. xlii. 1—3. cxii. 7. Isa. viii. 12—14. xxvi. 3, 4. Luke xxi. 18, 19, and 28.

7. *For nation shall rise against nation, &c.* On the four judgments here predicted as signs of “*the end*” (ver. 6) compare the same, and in the same order, attendant on Christ’s coming in power in Rev. vi.—namely, *war*, ver. 3, 4, (with 1, 2) : *famines*, ver. 5, 6 : *pestilences*, ver. 7, 8 (i. e. *death*, as super-added to *sword* and *hunger*) : *earthquakes*, ver. 12. See also Ezek. xiv. 21, and Lev. xxvi. 23—26.

8. *sorrows, ὀδύνην*, except the parallel place, Mark xiii. 8, only in Acts ii. 24, and 1 Thes. v. 3. Compare ὀδύνη, *To travail in birth*, Gal. iv. 19, 27, and Rev. xii. 2; and see this metaphor again in reference to the coming of Christ, John xvi. 21, 22. Rom. viii. 21—26, and Isa. xiii. 6—8, (with 10—13).

9. *Then shall they deliver you up &c.* Dan. xi. 33. Rev. vi. 9—11. xiii. 7, 10. See also on chap. x. 17.

—*ye shall be hated of all nations for my name’s sake*. See on ch. x. 22, clause 1.

10. *shall many be offended*—(or *be caused to stumble*, as ch. xi. 6; and xiii. 41, clause 3, *Note*.) See on ch. xiii. 21.

—*and shall betray one another, &c.* 2 Tim. iii. 1—4. Jude 11, clause 1. See also ch. x. 21, and 34—36.

11. *many false prophets shall arise*, See ver. 24, and ch. vii. 15, with the references there.

—*and shall deceive many.* See above, ver. 4, 5 ; and below ver. 24.

12. *And because iniquity shall abound, the love &c.* Ps. xii. 1—4. Isa. xxiv. 4—6. Luke xvii. 26—30, and xviii. 8, (last clause). 2 Tim. iii. 1—5. 2 Pet. iii. 3. Jude 14, 15. Rev. xiii. 5—8, 16, 17. xix. 19. Compare Rev. ii. 4, 5.

13. *But he that shall endure to the end, &c.* See on ch. x. 22, clause 2.

14. *And this gospel of the kingdom.* On this designation of the Gospel, see ch. iv. 23, clause 2.

—*shall be preached in all the world, &c.* In reference to the destruction of Jerusalem, as *the end*, see one fulfilment of this prophecy—Rom. i. 8, x. 18, xv. 18, 19, Col. i. 6, 23, and the Acts at large, (especially ch. i. 8, viii. 1, 4, xviii. 23, xix. 10, and xxviii. 30, 31). But in the principal and ultimate reference—to the *Second Advent*, see Rev. xiv. 6, 7, in connexion with 8—12.

—*for a witness unto—or against*, see ch. x. 18, clause 2.

—*the end*, viz. that mentioned ver. 3 and 6.

15. *the abomination of desolation spoken of by Daniel*, [Dan. ix. 26, 27. xi. 31. xii. 11.]

—*stand in the holy place.* Isa. xiv. 13, 14. 2 Thess. ii. 4. Rev. xiii. 6—8.

—*whoso readeth, let him understand*, Dan. xii. 4, and 9, 10.

17, 18. *Let him which is on the housetop not come down to take any thing &c.* Luke xvii. 31, 32. Compare 1 Sam. ix. 25. Acts x. 9, &c.

20. *neither on the Sabbath day*: Because of the Jews' being forbidden to travel on that day farther than *a Sabbath day's journey*, which was about *a mile*, and this to the Temple or Tabernacle. Compare Exod. xvi. 29, and Acts i. 12.

21. *then shall be great tribulation such as was not &c.* Isa. xxiv. 4—12. Daniel xii. 1. Joel i. 1—4, 6, 7, 15. ii. 1, 2, 11. Luke xxiii. 27—31.

22. *except those days should be shortened*, Rev. x. 5—7. xii. 12. xiii. 5.

—*but for the elect's sake those days &c.* Isa. lxv. 8, 9. Zech. xiii. 8, 9. xiv. 2, 3. 2 Cor. iv. 15. Rev. vi. 9—11.

23. *shall say unto you, Lo, here is Christ*, (read *the Christ*, i. e. *the Messiah*, as above ver. 5.) See Luke xvii. 23, 24, in addition to the parallel xxi. 8.

24. *false Christs and false prophets*,—so ver. 5, 11. See on next clause.

—*and shall shew great signs and wonders.* 2 Thess. ii. 9, 10. Rev. xiii. 13—15, and xvi. 13, 14.

Note, σημεῖα.....τίματα,—That these words denote real miracles here appears from the fact, that the former is the word generally used to designate the *miracles* of Christ and the apostles, and always answers to this term in our translation except in the following,—Mark ix. 39; Acts ii. 22, and viii. 13, and xix. 11; 1 Cor. xii. 10, 28, 29; Gal. iii. 5, and Heb. ii. 4—where δύναμις is so rendered:—And the latter, (always rendered *wonders*, as here, and the only word so rendered except σημεῖα three times—Rev. xii. 1, 3, and xiii. 13; and Σάμβος once—Acts iii. 10,) is in every instance expressive of wonders wrought by Divine power, except this and 2 Thess. ii. 9.

—*if possible, they shall deceive the very elect.* John x. 28—30. Rom. viii. 31—39. 2 Thess. ii. 13, (compared with 10—12.) 1 Pet. i. 5.

25. *Behold I have told you before*, John xvi. 1. 2 Pet. i. 19. 2 Pet. iii. 1, 2, and 17. Jude 17, 18. Rev. i. 3.

xxv. 13. Mark xiii. 37. Luke xxi. 36. Rom. xiii. 11. 1 Pet. iv. 7. See also on next verse.

43, 44—if the good man of the house had known in what watch the thief would come, &c. [Luke xii. 39, 40.] 1 Thess. v. 1—6. 2 Pet. iii. 10, 11. Rev. iii. 3. xvi. 15.

45, 46. *Who then is a faithful and wise servant* &c. [Mark xiii. 34—36. Luke xii. 35—38; and 41—44, where Note the question of Peter to which this is an answer, as, in connexion with the following references, determining the application to the *Pastors* of the church.] John xxi. 15—17. Acts xx. 28. 1 Cor. iv. 1, 2. 2 Tim. ii. 2. 1 Pet. iv. 10, 11, and v. 1, 2.

47. *he will make him ruler over all his goods.* Chap. xxv. 21, 23. Luke xix. 15—19. xxii. 28—30. 1 Pet. v. 4. Rev. ii. 26. iii. 21.

48. *My Lord delayeth his coming.* Eccles. viii. 11. Ezek. xii. 22, 27. Mal. iii. 17, (with iv. 1, 2.) 2 Pet. iii. 3, 4.

49. *and shall begin to smite his fellow-servants, and to eat* &c. Chap. viii. 15. Ezek. xxxiv. 2, 3. 2 Cor. xi. 20, (with 13). 1 Tim. iii. 2, 3. 1 Pet. v. 3. 3 John 9, 10. Compare 1 Sam. ii. 13—16, and 29.

50. *shall come in a day when* &c. Heb. x. 37. 2 Pet. iii. 8, 9. See also on ver. 43.

51. *and shall cut him asunder—or cut him off,* Pres. Marg. as Luke xix. 27.

—*his portion with the hypocrites:* (In the parallel place, Luke xii. 46, *the unbelievers.*) Job. viii. 11—14. xx. 4—6, &c. xxvii. 8, 9. Isa. xxxiii. 14. Comp. chap. xxiii. 14.

—*there shall be weeping and gnashing of teeth.* See chap. xiii. 42, clause 2.

CHAPTER XXV.

1. *Then shall the kingdom of heaven,—or of the heavens,* as chap. iii. 2, cl. 2, where see Note and references.

—*be likened unto ten virgins.* See on chap. ix. 15, clause 1.

—*which took their lamps,* (For numerous references to Classical and Oriental customs illustrative of this parable, see Parkhurst by Rose, on *λαμπας*.) Ch. v. 14—16. Luke xii. 35, 36. Phil. ii. 15. 2 Pet. i. 19.

—*to meet the bridegroom.* See on chap. xxii. 1, cl. 2.

2. *five of them were wise, and five foolish.* See the references on chap. xiii. 47.

—*took their lamps and took no oil.* Isa. xlviii. 1, 2. lviii. 2. Ezek. xxxiii. 31. 2 Tim. iii. 5. Rev. iii. 1.

5. *while the bridegroom tarried,* Hab. ii. 3, with Heb. x. 36, 37. Ver. 19. Chap. xxiv. 48. Luke xx. 9.

—*they all slumbered and slept,* i. e. first *slumbered* (lit. *nodded*) and then *slept*. See on ver. 7, and compare chap. xxvi. 40—43.

6. *at midnight.* Luke xii. 38. Ephes. vi. 12, (*Gr.*) 2 Pet. i. 19. See also on chap. xxiv. 43.

—*a cry made, Behold the Bridegroom cometh &c.* Ps. xcvi. 10—13. Isa. xl. 9—11. lii. 7—10. lxii. 10, 11. Dan. xii. 4. Rev. x. 1, 2, 6, 7. xiv. 6, 7. xix. 1—9, with 11, &c.

7. *arose and trimmed their lamps.* Rom. xiii. 11, 12. Ephes. v. 14—17. 1 Thess. v. 4—8.

8. *our lamps are gone out ;* (or *going out*, Pres. Marg.) Job xxi. 17. Prov. iv. 18, 19. See ver. 18 ; and chap. xiii. 21, clause 1 and references.

9. *Not so ; lest there be not enough for us and you.* Ps. xlix. 7—9. Ezek. xiv. 20. Rom. xiv. 12.

10. *they that were ready.* Isa. xxv. 9. Luke xii. 36, 37. 1 Cor. i. 7. 1 Thessa. i. 9, 10. 2 Tim. iv. 8. Tit. ii. 13, 14. Heb. ix. 28. 1 Pet. i. 13. 2 Pet. iii. 11, 12. Rev. xxii. 20.

11. *Lord, Lord, open to us.* Ver. 44. Ch. vii. 21. Luke xiii. 25.

12. *I know you not.* Ch. vii. 22, 23. Ps. v. 5. Mark viii. 38. Luke xiii. 26—30. John x. 27. 1 Cor. viii. 3.

13. *Watch therefore, for &c.* See on ch. xxiv. 42, 43.

14. *as a man travelling into a far country.* [Mark xiii. 34. Luke xix. 12, 13.]

15. *five talents.* For the value of the *talent*, see ch. xviii. 24. —*to every man according to his several ability.* Rom. xii. 6—8. 1 Cor. iv. 1, 2. xii. 7, 11. Eph. iv. 7, 8, 11—13. 1 Pet. iv. 10, 11.

16. *went and traded with the same and made other five.* 1 Cor. xv. 10. 2 Tim. iv. 5. 1 Thessa. iv. 1. Phil. iv. 17. See also on chap. xiii. 23, clauses 1, 2.

18. *and hid his Lord's money,* Prov. xviii. 9. xxvi. 13—15. Heb. vi. 7, 8, and 11, 12. 2 Tim. i. 6. 2 Pet. i. 8.

19. *cometh and reckoneth with them.* [Luke xix. 15, &c.] 1 Cor. iv. 5. 2 Cor. v. 9, 10. 2 Tim. iv. 1, 8. 1 Pet. i. 7. Rev. xi. 18, with 15.

21. *I will make thee ruler over many things,* Ver. 34—36. xix. 28, 29. 2 Pet. i. 11. See also on chap. xxiv. 47.

—*the joy of thy Lord.* Ps. cx. 1, 2. Isa. liii. 11, 12. John xii. 26. xiv. 3. xvii. 21—24. Rom. viii. 17. Heb. xii. 2.

22. *I have gained two other talents,* 2 Cor. viii. 12.

24. *an hard man, reaping where &c.* Ezek. xviii. 25—29. Mal. iii. 14, 15. Luke xv. 29. Rom. iii. 3, 4.

26. *thou knewest that I reap—or didst thou know?* Comp. Jude 14, 15.

27. *with usury*,—read *with interest*,—*τόκος*, only here, and the parallel Luke xix. 23.

29. *For unto every one that hath shall be given* &c. See on chap. xiii. 12.

30. *And cast ye the unprofitable servant* &c. See on chap. iii. 10.

—*into outer darkness ; there shall be* &c. See on chap. viii. 12, clause 2.

31. *When the Son of Man shall come in his glory*, Ch. xxiv. 30. xxvi. 64. Ps. viii. 4—6, (with Heb. ii. 6—9.) Isa. ix. 6, 7. Dan. vii. 13, 14. Luke ix. 26. xix. 12, 15. John v. 22, 23, and 26, 27. Heb. i. 2. Rev. iii. 21. See also above, ver. 21, clause 2 ; and the *Note* on chap. viii. 20.

—*and all the holy angels with him*. See on chap. xiii. 41, clause 1 ; and xvi. 27, clause 2.

32. *And before him shall be gathered all nations*,—read *all the nations* ; i. e. those mentioned ch. xxiv. 14.

Note,—That this is the judgment of *the nations professedly Christian* only, appears from the evidence appealed to, which is that of true and false profession ; and also from the emblem adopted,—that of *a shepherd* holding a visitation of *his flock*. And thus it is distinguished from the *general judgment*, Rev. xx. 11—13, as well as by the *time*—this being premillennial, or immediately on the appearing of Christ ; and that postmillennial, at the close of his mediatorial reign.

32. *and he shall separate them one from another, as a shepherd* &c. See on ch. xiii. 41, clause 2 ; and 47—49. Comp. Ezek. xxxiv. 17—23.

34. *Come, ye blessed of my Father*, Ch. xx. 23. Luke xii. 32. John xiv. 2. 1 Cor. ii. 9. Heb. xi. 16

—*inherit the kingdom*. See on ch. xiii. 38, clause 2 ; and 43, clause 2.

—*prepared for you from the foundation of the world.* See on clause 1; and Ephes. i. 4, 5, 11. 1 Pet. i. 3—5.

35. *I was an hungered &c.* Deut. xv. 7—11. Job xxix. 13—16. Ps. xli. 1. cxii. 9. 1 Tim. vi. 17—19.

—*a stranger, and ye took me in.* Acts xvi. 15. Rom. xii. 13. 1 Tim. v. 10. Heb. xiii. 2. 3 John 5—8.

36. *naked, and ye clothed me.* Job xxxi. 19, 20. Acts ix. 36, 39. James ii. 14—16.

—*ye visited me,* James i. 27. Rom. xii. 15.

—*in prison, and ye came unto me.* 2 Tim. i. 16—18. Heb. x. 34, and xii. 3.

40. *ye have done it unto me.* Ch. x. 40—42. xviii. 5. Heb. vi. 10. Comp. Prov. xiv. 31, and xix. 17. Ephes. v. 30. Col. iii. 23, 24.

41. *Depart from me,* Ch. vii. 23. 2 Thess. i. 9. Ps. v. 4, 5.

—*ye cursed.* Deut. xi. 26—29. Psalm xxvii. 22. 1 Cor. xvi. 22. Heb. vi. 8..

—*into everlasting fire..* See on ch. xviii. 8, clause 3; and ch. iii. 10, and clauses 3, 4, of 12.

—*prepared for the Devil.* Isa. xxx. 33. Rev. xx. 10. See also ch. xxiii. 33, and iii. 7, clause 2.

—*and his angels,* Ch. xii. 24. Ephes. vi. 12. Rev. xii. 7—9. xvi. 13, 14.

45. *ye did it not to me.* See on ver. 40; and compare Acts ix. 4, 5, and Zech. vii. 5, 6.

46. *these shall go away into everlasting punishment.* See ver. 41, and compare Dan. xii. 2. John v. 29. Rom. ii. 8, 9. Rev. xxi. 8.

—*but the righteous into life eternal*—ver. 34. Ch. xiii. 43. Prov. xi. 18, 19. xii. 28. Ps. i. 5, 6. xxxvii. 29. Rom. ii. 7. vi. 22, 23. viii. 9—13. Gal. vi. 8. Compare Ps. cxviii. 19, 20, with Rev. xxi. 27.

Note,—The references here given point, with the clause itself, to the *evidence* of the possession of eternal life, and the corresponding character; but for the *origin* and *procuring cause* see on John iii. 14—16.

CHAPTER XXVI.

1—5. *he said unto his disciples, Ye know that after two days, &c.* [Mark xiv. 1, 2. Luke xxii. 1, 2.] *

2. *the Passover.* On this feast see Exod. xii. 1—20; and *Note*, This was the third Passover attended by the Lord: See John ii. 13, and vi. 4.

—*and the Son of Man is betrayed &c.*—referring to ch. xx. 17—19, where see the references.

3. *the Chief Priests, and the Scribes, and the Elders, i. e. The Sanhedrim*, as this assembly is named John xi. 47, *Gr.*: See *Note* on ch. v. 22; and ch. xxi. 42, and references.

5. *Not on the feast (day), lest there be*,—read, *Not during the feast*, i. e. the whole feast; which purpose, however, the offer of Judas changed. See ch. xxi. 46, and references.

6. *Now, when Jesus was in Bethany, &c.* [Ch. xxi. 17. Mark xiv. 3—9. John xii. 1—8.]

Note,—From this verse to 16, (and in Mark xiv. ver. 3—11,) is a parenthesis relating a transaction that had occurred a few days before, as we learn from John xii. 1—7; but introduced here to explain the cause of the betrayal of Jesus by Judas—he being the one of the disciples who raised the objection, prompted by his ruling passion, avarice; the final disappointment of which, by the answer of Jesus and his symbolical interpretation of the woman's act, coupled with his recent explicit predictions of his death, first determined him on betraying him;—and thus the accounts of the three Evangelists harmonize.

14. *Then one of the twelve called Judas, &c.* [Mark xiv. 10, 11. Luke xxii. 3—6.] For the Scripture history of *Judas*, see ch. x. 4, clause 2, (12).

15. *for thirty pieces of silver.* See ch. xxvii. 3—10; and compare Gen. xxxvii. 28; and Exod. xxi. 32, with Phil. ii. 7.

17. *Now the first day of (the feast of) unleavened bread,—* read, *the first (day) of unleavened bread*, i. e. not the feast, but the day before the feast, on which *they killed the Passover*, and the day of the Passover strictly so called. See Lev. xxiii. 5, 6, and the parallels [Mark xiv. 12. Luke xxii. 7.]

Note,—From a comparison of John xviii. 28, and xix. 14, it would appear that the Lord observed the Passover a day earlier than the Jews: which is accounted for by the Passover's commencing on the first full moon in the month Nisan, the imperfect calculation of which by the first appearance of the moon's phasis would sometimes afford ground for an observance of different days. In the present instance the difference was overruled to cause that, while the Lord observed the passover, he also was sacrificed as the true Paschal Lamb on the same day, and at the same hour, that the Jews killed the Passover: see Note on ch. xxvii. 45.

Another solution of this difficulty is, that the word *πασχα*, *Passover*, in those places of the gospel by John, is used for the *peace-offerings* mentioned 2 Chron. xxx. 21, 22, and xxxv. 13, as having been sacrificed during the feast, and eaten by the people: but the words "*the preparation of the Passover*," in the latter passage, render this definition of *πασχα* more than doubtful: independant of its setting aside the remarkable and manifestly designed synchronism just mentioned.

18. *My time is at hand*; ver. 45. John vii. 6. viii. 20. xii. 23. xiii. 1. xvii. 1.

20. *he sat down with the twelve.* [Mark xiv. 17. Luke xxii. 14.]

Note,—This posture, instead of standing, as ordered Exod. xii. 11, was adopted after they were settled in the land, as symbolizing the *rest* to which they had attained.

21. *one of you shall betray me.* Ps. xli. 9. lv. 12—14. John vi. 64, 70, 71. xiii. 11, 18, 19. Compare on ch. ix. 4.

24. *goeth as it is written of him.* The following are the particular prophecies fulfilled in the narrative of Christ's last sufferings and death:—Ps. xli. 9, (John xiii. 18); Zech. xiii. 7, (below, ver. 31); and xi. 12, 13, (ch. xxvii. 9); Isa. liii. 12, (Mark xv. 28. Luke xxii. 37); Ps. xxii. 7, 8, (Matt. xxvii. 39—43); and 24, (John xix. 24); Ps. lxix. 21, (ib. ver. 28, 29); Ps. xxii. 1, (Matt. xxvii. 46); and xxxi. 5, (Luke xxiii. 46); Exod. xii. 46, (John xix. 36); Zech. xii. 10, (ib. ver. 37); Isa. liii. 9, (Matt. xxvii. 57.) Compare Luke xxiv. 44—46. Acts xiii. 27—29. xxvi. 22, 23. 1 Cor. xv. 3. 1 Pet. i. 10, 11.

—*woe unto that man by whom &c.* Acts i. 16—20; and 25 with John xvii. 12.

26. *And as they were eating, Jesus took bread, &c.* [Mark xiv. 22—25. Luke xxii. 17—20. 1 Cor. xi. 24, 25.]

—*and blessed (it),—or gave thanks,* reading *ὑπαγεσθῆσας* for *ἐλογήσας*, with the Pres. Marg. and great majority of MSS. Versions, Fathers, and early Editions, and the parallel places Luke xxii. 19, and 1 Cor. xi. 24; to which may be added ver. 27, (*of the cup*): and N. B. the word “*it*” is inserted in the translation. See *Note* on ch. xiv. 19.

—*and brake (it),—*In addition to this place and the miracles of ch. xiv. 19, xv. 36, (with the parallels), the expression *to break bread* (*κλάζω*) occurs only Acts ii. 46: xx. 7, 11; xxvii. 35. 1 Cor. x. 16, and xi. 24. Compare also *κλάσις*, Luke xxiv. 35, and Acts ii. 42, where alone it occurs.

—*this is my body,*—(For other instances of *To be* in the sense of *To represent emblematically or typically*, see Gen. xl. 12. xli. 26. Dan. vii. 23. viii. 21. 1 Cor. x. 4. Gal. iv. 24.) On this and the two next verses, compare 1 Cor. x. 15—17. xi. 26—29

27. *he took the cup*,—For a summary of all the ceremonies of the Passover observance, see Horne's Introduction, vol. iii.

—*Drink ye all of it*, i. e. *Drink of it all of you*, (Gr.); in Luke,—*divide it among yourselves*.

28. *my blood of the New Testament*,—read *Covenant*; and see the observations on The Title—" *The New Testament*,"—introductory to this Gospel, where all the passages are given.

—*shed for many, for the remission of sins*. Exod. xxiv. 7, 8. Lev. xvii. 11. Zech. ix. 11. Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 20. Heb. ix. 11—15, and 18—22. Rev. i. 5, (last clause); and v. 9, and vii. 13, 14.

29. *until that day when I drink it new with you in my Father's kingdom*. See Luke xxii. 29, 30, in connexion with 17, 18; and compare Luke xiv. 15, 16, &c. and Rev. vii. 16, 17.

—*my Father's kingdom*. See ch. vi. 10, clause 1.

30. *when they had sung an hymn*, i. e. no doubt, the usual Paschal Hymn, called emphatically the *Hallel*, (*Praise*), consisting of Psalms cxiii—cxvii, inclusive. [Mark xiv. 26—28. Luke xxii. 39.]

31. *shall be offended because of me*,—(read, *shall be stumbled*, i. e. *shaken in faith*, as ch. xi. 6; and so ver. 33). Ver. 56. John xvi. 32. Ps. xxxviii. 11. lxxxviii. 18.

—*it is written, I will smite the shepherd*. [Zech. xiii. 7.] Isa. liii. 10.

32. *But after I am risen again*, See on chap. xx. 19, clause 5.

—*I will go before you*, &c. (i. e. as their *shepherd*, collecting them again, *πρωτεύω*, continuing the metaphor from the preceding verse; compare John x. 4, and Heb. xiii. 20.) Ch. xxviii. 6, 7, 16. John xxi. 1. Acts x. 40, 41.

33. *Peter answered... Though all (men)*—read *Though they all*, i. e. the other disciples, [Mark xiv. 29—31. Luke xxii. 31—34. John xiii. 36—38.] 2 Kings viii. 13, (with x. 32). Prov. xxviii. 26. Jer. xvii. 9. 1 Cor. x. 12. See also on ch. xxiii. 12.

34. *before the cock crow.*

Note,—In Mark xiv. 30, it is *before the cock crow twice*—which is reconciled with the account here, by the fact that there were two cock-crowings reckoned, of which the latter, at day-break, was the more remarkable, and called here *the cock-crow*.

36. *Then cometh Jesus with them unto a place called Gethsemane*, Heb. *The* (the place of the) *oil press*, situated at the foot of the Mount of Olives. [Mark xiv. 32—42. Luke xxii. 40—46. John xviii. 1.]

37. *he took with him Peter and the two sons of Zebedee*, See on ch. iv. 21.

—*and very heavy*, lit. *to be overwhelmed even to fainting*, ἀνέμουν, only here and the parallel Mark xiv. 33, and Phil. ii. 26.

38. *My soul is exceeding sorrowful even unto death*:—Psalm lxxix. 20. Isa. liii. 3, 4. John xii. 27. Heb. v. 7. Compare the parallel Luke xxii. 44.

39. *if it be possible*, Ver. 54. Acts xvii. 3. Heb. ii. 10. ix. 16, and 22, 23.

—*let this cup pass from me*. See chap. xx. 22, and references.

—*not as I will, but as thou wilt*. John iv. 34. vi. 38. xiv. 31. Rom. xv. 3. Phil. ii. 6—8. Heb. v. 8.

40. *and saith unto Peter*, Compare ver. 33, 35.

41. *Watch and pray*, Luke xxi. 36. Eph. vi. 18. 1 Pet. iv. 7. v. 8. See also on ch. xxiv. 42.

—*that ye enter not into temptation*; See on ch. vi. 13.

—*the Spirit indeed is willing, but the flesh is weak.* Rom. vii. 18—25. Gal. v. 17. Note,—Luke says they were *sleeping for sorrow.*

44. *and prayed the third time.* Compare ch. vii. 7. Luke xviii. 1. 2 Cor. xii. 8.

47. *While he yet spake, lo, Judas, &c.* [Mark xiv. 43—50. Luke xxii. 47—53. John xviii. 2—11.] Acts i. 16.

49. *Hail, Master ; and kissed him.* Gen. iv. 8. 2 Sam. iii. 27. xx. 9, 10. Ps. xxviii. 3. lv. 20, 21. Prov. xxvii. 6.

Note,—This was an ordinary mode of salutation in the East. See 1 Thess. v. 26, &c.

50. *Jesus said unto him, Friend, &c.* See on ver. 21.

51. *Put up again thy sword,* Luke ix. 53—56. John xviii. 36. Rom. xii. 19. 2 Cor. x. 4. 1 Pet. ii. 21—23. See also on ch. v. 39.

—*for all they that take the sword, shall perish &c.* Gen. ix. 6. Ps. lv. 23. Ezek. xxxv. 5, 6. Rev. xiii. 10. xvi. 6.

53. *give me more than twelve legions of angels.* 2 Kings vi. 15—17. John i. 51. See on ch. xiii. 41, clause 1.

54. *how then shall the Scriptures be fulfilled, &c.* Ver. 24, 56. Ch. ii. 22. Luke xxiv. 25, 26, and 44—46. John xix. 28, 36, 37. Acts iii. 18. xiii. 27—29. Compare John x. 35.

55. *as against a thief, rather a robber, (as ch. xxi. 13, cl. 1.)* and so in the parallel places.

56. *all the disciples forsook him and fled,* fulfilling verse 31, which see.

57. *led him away to Caiaphas,* [Mark xiv. 53—65. Luke xxii. 54, 55, 63—65.] Ver. 3, 4, John xi. 49—53. xviii. 12—14, 24.

58. *and sat with the servants to see the end.* Ps. i. 1. xxvi. 4, 5. Prov. iv. 14, 15. xiii. 20. xxix. 25. 1 Cor. xv. 33.

59. *sought false witness against Jesus*,—Ps. xxvii. 12. xxxv. 11, 12. Compare Acts vi. 11—13.

60. *But found none*, (i. e. none that agreed, or was consistent, as in Mark xiv. 55, 56, 59.) John viii. 46. Acts xiii. 28. Heb. vii. 26. 1 Pet. ii. 21, 22.

61. *said, I am able to destroy the temple of God*: See John ii. 19, the words of which, however, they both misapplied and misquoted; see Mark xiv. 58.

63. *But Jesus held his peace*. Ch. xxvii. 12, 14. John xix. 9. Isa. liii. 7. 1 Pet. ii. 23.

—*I adjure thee by the living God*, (ἱζορκίζω, only here. In the Sept. of Gen. xxiv. 3, it answers to the Heb. עֲבִירָהּ, *to cause to swear*, and involved an obligation under the curse of the law, 1 Sam. xiv. 24—28.) Lev. xix. 12. Deut. vi. 13. 1 Kings xxii. 16. Isa. lxxv. 16. Dan. xii. 7. See also chap. xvi. 16, clause 2.

—*the Christ, the Son of God*. See chap. xiv. 33, *Note*.

64. *nevertheless, I say unto you*—read, *moreover*, ἁλλήν, which has the double sense of the Eng. *besides*, viz. of *excepting* or *adding*.

—*hereafter ye shall see the Son of Man sitting on the right hand of power*—read, *of the Power*, (i. e. *of the Almighty*, a title like *The Majesty*, Heb. i. 3, &c.) See on ch. xxiv. 30, and xvi. 27.

65. *Then the High Priest rent his clothes*. So Gen. xxxvii. 29, 34. Num. xiv. 6. 2 Kings v. 8. xviii. 37. xix. 1. Acts xiv. 14, &c. Compare also Lev. xxi. 10.

—*He hath spoken blasphemy*. See ch. ix. 3, and *Note*.

66. *He is guilty of death*, i. e. under the Law of Lev. xxiv. 16. See John xix. 7.

67. *Then did they spit in his face, &c.* See on ch. xx. 19, clauses 2, 3.

69. *Now Peter sat without, &c.* [Mark xiv. 66—72. Luke xxii. 55—62. John xviii. 15—18, and 25—27.] See above, ver. 33 and 58.

72. *I do not know the man, see on ch. x. 32, 33.*

75. *he went out and wept bitterly.* Ps. li. 17. Luke xxii. 32. John xxi. 17. 2 Cor. vii. 9—11. 1 John i. 9.

CHAPTER XXVII.

1. *When the morning was come, &c.* [Mark xv. 1. Luke xxii. 66, and xxiii. 1. John xviii. 28.]

—*all the Chief Priests, &c. took counsel against Jesus.* Ch. xii. 14. Ps. ii. 1, 2. Acts iv. 24—28.

2. *delivered him to Pontius Pilate, the governor, (so fulfilling Christ's prophecy, ch. xx. 19.)* Luke iii. 1. xiii. 1. Acts iii. 13. 1 Tim. vi. 13.

Note—Pilate governed Judea, under the Roman Emperor Tiberius, ten years, from his 18th to his 23rd year, A. D. 26—36. He was recalled on account of certain cruelties inflicted on the Samaritans; and tradition states that he was banished to Vienne, in Dauphiny, where he put an end to himself,—as, it is remarkable, did Caiaphas, about A. D. 35, having been also previously deposed by Vitellius, governor of Syria.

3. *Then Judas.....when he saw that he was condemned, repented himself,—*μιταμίλομαι, strictly *To feel remorse*: except here, only ch. xxi. 29, 32. 2 Cor. vii. 8. Heb. vii. 21;—a different word from that used for gracious *repentance*, which is invariably μετανοία or νοίω, on which see ch. iii. 2, and 8. See ἀμιταμίλητος, Rom. xi. 29, 2 Cor. vii. 10, where alone it occurs; and compare ver. 5. ch. xxvi. 24. John xvii. 12. Acts i. 25.

4. *the innocent blood, ver. 19, 23, 24.* Luke xxiii. 41, and 47. See on ch. xxvi. 60.

5. *and went and hanged himself.* Acts i. 18, 19. Compare 2 Sam. xvii. 23, with xv. 31.

9. *spoken by Jeremy the prophet.* [Zech. xi. 12, 13.]

Note.—A few MSS. and several of the ancient versions, including the Syriac, omit the name *Jeremiah* here.

11. *And the governor asked him, saying, Art thou the King, &c.* [Mark xv. 2–5. Luke xxiii. 3. John xviii. 33–38.] See on ver. 26.

—*thou sayest*, *συ ληγεις*, expressing assent, (like *συ ναι*, ch. xxvi. 64,) as more fully stated in the parallel place of John, which see.

12. *he answered nothing.* See above, ch. xxvi. 63.

15. *was wont to release unto the people a prisoner.* [Mark xv. 6–15. Luke xxiii. 16–25. John xviii. 39, 40.]

18. *he knew that for envy they had delivered him.* Gen. xxxvii. 11, with 19, 20, and Acts vii. 9. 1 John iii. 12. Compare Ps. cvi. 16. Acts xiii. 45.

20. *that they should ask Barabbas.* Ver. 38. Acts iii. 14.

24. *took water and washed his hands.* So Deut. xxi. 6, 7. Ps. xxvi. 6.

25. *His blood be on us, &c.* Num. xxxv. 32, 33. Chap. xxiii. 35, 36. Acts v. 28. 1 Thess. ii. 15, 16. Compare Ps. li. 14 and 18. Isa. lix. 2, 3, with 9. Micah iii. 9–12, with iv. 1.

26. *when he had scourged Jesus, he delivered him to be crucified.* In further fulfilment of ch. xx. 19, which see.

27. *Then the soldiers of the governor took Jesus.* [Mark xv. 16–26. Luke xxiii. 26, 33–38. John xix. 1–3, 16–19.]

—*the common hall*, *το πραιτώριον*, the *Pretorium*, (as in Mark, lit.) or *Governor's house*, Pres. Marg. See Phil. i. 13, where

rendered *the Palace* ; — the residence of the Roman Procurators when at Jerusalem, formerly Herod's palace.

30. *And they spit upon him.* Ch. xxvi. 67, and xx. 19.

32. *And as they came out, i. e. of the city.* See Num. xv.

35. 1 Kings xxi. 13. Luke iv. 29. Acts vii. 58. Heb. xiii. 11–14.

33. *Golgotha*, — the common place of such executions, whence its name.

34. *They gave him vinegar to drink.* See ver. 48.

35. *And they crucified him*, Gal. iii. 13, (referring to Deut. xxi. 23,) and vi. 14. Phil. ii. 8. Coloss. i. 20. ii. 14. 1 Pet. ii. 24.

— *They parted my garments among them, &c.* [Ps. xxii. 18.]

37. **THIS IS JESUS THE KING OF THE JEWS.**

Note, — This was the title under which the most glorious of the Prophecies of the Messiah's coming had announced him, and with which the great expectations of the nation were identified, (see the references ;) whence the prominence thus providentially here secured for it, as also the peculiar indignation of the Jews at Christ's assumption of it.

Gen. xlix. 10. Num. xxiv. 17. Ps. ii. 6. Isa. ix. 6, 7. xxxii. 1, 2. Jer. xxiii. 5. Ezek. xxxvii. 24, 25. Zech. ix. 9. Compare ch. ii. 1, 2. Luke i. 31–33. John xii. 12, 13 : and above, ver. 11.

38. *Then were there two thieves crucified with him.* [Mark xv. 27, 28. Luke xxiii. 32, 33. John xix. 18.] Isa. liiii. 12.

39. *reviled him, wagging their heads, &c.* [Ps. xxii. 6, 7, cix. 25.] Ps. xxxv. 15, 16. lxix. 7–9, 12. Compare Lam. i. 12, and ii. 15, 16.

40. *If thou be the Son of God, come down.* Ch. iv. 3, 6, xxvi. 53, 54. John x. 18. See ch. xiv. 33, references and *Note*.

42. *and we will believe him.* Chap. xvi. 4. Luke xvi. 31.

43. *if he will have him*—read, *if he delighteth in him*, εἰ θέλει αὐτόν. [Ps. xxii. 8.] Ps. iii. 2. xlii. 10. See ch. iii. 17.

44. *The thieves also.....cast the same in his teeth.* So Mark xv. 32. But see Luke xxiv. 39—43, from which it appears that one of them was afterwards converted.

45. *Now from the sixth hour there was darkness.....unto the ninth hour*—

Note.—i. e. from 12 or noon with us, till 3 afternoon: the Jews reckoning from six, or sunrise. But from Mark xv. 25, it appears that he was nailed to the cross at the third hour, or our nine forenoon; being thus six hours on the cross, and expiring at the very hour of the killing of the Paschal Lamb—viz. between the two evenings, Exod. xii. 6, Marg.—Evening being reckoned from Noon to Sunset.

[Mark xv. 33—39. Luke xxiii. 44, 47.] Compare ch. xxiv. 29.

46. *My God, my God, why hast thou forsaken me?* [Ps. xxii. 1.]

48. *and gave him to drink.* [Ps. lxix. 21.] See John xix. 28—30.

50. *yielded up the ghost*—(or the spirit, πνεῦμα, only so rendered here and the parallel John xix. 30, except in the expression *The Holy Ghost*. In Mark xv. 37, 39, and Luke xxiii. 4, 6, the Greek is ἐξέπνευσεν, the only places where the verb occurs.) Ps. xxxi. 5. 1 Pet. iii. 18.

51. *the veil of the temple*—(or of the sanctuary, τοῦ ναοῦ, see ch. xxiii. 35, *Note* 2.) Exod. xxvi. 31. 2 Chron. iii. 14. Heb. x. 19—22.

52. *many bodies of the saints which slept, arose.* See John v. 25; and ch. ix. 24, clause 2.

53. *after his resurrection*, (ὑψίστης, only here—elsewhere ἀναστάσις, except Phil. iii. 11, which see.) Acts xxvi. 23. Col. i. 18. 1 Cor. xv. 20.

—*went into the holy city.* See on ch. iv. 5.

55. *And many women were there, &c.* [Mark xv. 40, 41. Luke xxiii. 27, 28, and 48, 49.]

—*ministering unto him.* See Luke viii. 3; and compare ch. iv. 11, cl. 2. Rom. xv. 25. 2 Tim. i. 18.

56. *Among which was Mary Magdalene.* For other mention of her, see ver. 61. ch. xxviii. 1. Mark xvi. 9. Luke xxiv. 10.

—*Mary, the mother of James and Joses.* Ch. xiii. 55. See also on ch. x. 3, (9.)

—*the mother of Zebedee's children.* See on ch. xx. 20.

57. *there came a rich man of Arimathea.* [Mark xv. 42—end. Luke xxiii. 50—end. John xx. 38—end.] Isa. liii. 9.

62. *the next day, that followed the day of the Preparation,* i. e. Saturday, or *the Sabbath*: see Mark xv. 42, and John xix. 14, 31, 42.

—*After three days I will rise again.* See on ch. xx. 19, clause 5.

CHAPTER XXVIII.

1. *In the end*—or *In the even*, ἐν τῇ, as Mark xi. 19, and xiii. 35, where alone it occurs; but here denoting *after the Sabbath*, as appears from the words following—“*as it began to dawn*,” and the parallels, [Mark xvi. 1. Luke xxiv. 1. John xx. 1.]

—*came Mary Magdalene and the other Mary.* See ch. xxvii. 56.

2. *there was a great earthquake*—or *there had been*, Pres. Marg.

—*the angel of the Lord*—read, *an angel.* Compare ch. iv. 11. Luke ii. 9. xxii. 43. 1 Tim. iii. 16.

3. *His countenance was like lightning, &c.* (or *appearance*, ὄψια, only here.) So Dan. x. 5, 6. Rev. x. 1. xviii. 1.

4. *For fear of him the keepers did shake, &c.* So Dan. x. 7, 8.

6. *he is risen, as he said.* See on ch. xx. 19, cl. 5.

—*Come see the place.* [Luke xxiv. 12. John xx. 4—9.]

—*the Lord.* Ch. iii. 3. xxi. 3. xxii. 43—45. John xx. 20, 28. Acts i. 36. x. 36. 1 Cor. viii. 6. Phil. ii. 11. Rev. xix. 16.

7. *he goeth before you into Galilee.* See ch. xxvi. 32, cl. 2.

9. *Jesus met them, saying, All hail!* lit. *Rejoice!* χαίρειτε, and so equivalent to the salutation, *Peace be unto you*, Luke xxiv. 36. John xx. 19, 21, 26.

—*and held him*, or lit. *held him fast*, in suppliant adoration, as though wishing to detain him, *ἡρμήνευαν*, so rendered ch. xxvi. 48, and spiritually Heb. iv. 14. Rev. ii. 13, 25, and iii. 11; which explains *Be not afraid*, next verse, i. e. *of my leaving you*, or *that you shall not again see me*.

10. *go tell my brethren.* See on ch. xii. 50.

—*that they go into Galilee.* Ver. 7, 16. Ch. xxvi. 32.

—*there shall they see me.* 1 Cor. xv. 3—8.

14. *and secure you*, lit. *render you without carefulness*, *ἀμεριμνός* only here, and 1 Cor. vii. 32, where so rendered.

17. *they worshipped him.* See on ch. ii. 11.

18. *All power is given unto me in heaven and in earth.* Acts ii. 34—36. x. 36. Rom. xiv. 9. Heb. ii. 8, 9. 1 Pet. iii. 22. Rev. v. 12, 13. See also ch. xi. 27, and references.

Note.—Though this power is said to be *given* to Christ in his mediatorial capacity, to be *mediatorially exercised* by him as “Head over all things to the church,” it is evident that it could neither be received or exercised by any Being less than God; nor by a creature, (if possible,) without disparagement of the Creator.

19. *and teach all nations*—or lit. with Pres. Marg., *make disciples of all nations*, μαθητεύσατε, as Acts xiv. 21. See

ch. xxvii. 57, *Gr.*—a different word from that correctly rendered *teaching* in the next verse, διδάσκει.

[Mark xvi. 15, 16. Luke xxiv. 47, 48. Acts i. 8.] Acts xiv. 16. xv. 14. Rom. i. 5. Rev. v. 8, 9. vii. 9, 10. See also ch. xxiv. 14, and references.

—*baptizing them.* Acts ii. 38, 41. viii. 12, and 36—38. ix. 18, (with xxii. 16.) x. 47, 48. xvi. 15 and 33. xix. 3—5. Rom. vi. 3. Gal. iii. 27.

—*in the name, rather into the name, (ἰς,) as* 1 Cor. x. 2, xii. 13. Gal. iii. 27. Compare also Acts xix. 3 with 5, *Gr.*

N.B. also *the name*, not *names*, implying the *Unity* of the Trinity following—

—*of the Father, and of the Son, and of the Holy Ghost.* Compare Num. vi. 24—27. 2 Cor. xiii. 14. Ephes. i. 17. ii. 18. 1 John, v. 7. Rev. i. 4—6.

20. *Teaching them to observe all things whatsoever I command you.* Acts ii. 42. 1 Cor. xi. 2. xiv. 37. 1 Thess. iv. 1, 2. 2 Thess. iii. 6, 7. 1 Tim. vi. 3—5. See also on ch. vii. 24—27.

—*I am with you always,* Mark xvi. 20. Acts xiv. 3. xviii. 9, 10. Rom. xv. 18, 19. 1 Cor. iii. 4—6. 2 Tim. iv. 17. See also Rom. viii. 35—37. Phil. iv. 12, 13. Heb. xiii. 5, 6.

—*even unto the end of the world, rather of the age.* See ch. xiii. 39, clause 4.

Note.—This Promise, in connexion with ver. 18, is an additional proof of the Saviour's Divinity, implying at once his *Omnipotence, Omniscience, and Omnipresence.*

N.B.—To avoid unnecessarily increasing the size and price of this work, a reference for the Marginal Readings, Notes, &c. is given to Matthew's Gospel, from those passages in the other Gospels which are strictly parallel.

THE GOSPEL BY MARK.

MARK, to whom the earliest tradition assigns this Gospel, was son of Mary, and named also John (Acts xii. 12); nephew or cousin of Barnabas (Col. iv. 10, *Gr.*), with whom he is associated (Acts xii. 25, and xv. 37–39); and a convert of the Apostle Peter (1 Pet. v. 13); elsewhere mentioned only in 2 Tim. iv. 11. Philem. 24.

As to its object, compared with the other historical Gospels, it appears to be *simply historical*—a narrative of the ministry of Christ—as implied in the opening sentence (ch. i. 1, 2): and thus distinct from that of Matthew, which was written for the Jews, and therefore gives the History of Christ as the *Messiah* and Son of David and Abraham, with the bearing of the Gospel, as “The kingdom of the Heavens,” on the Jewish Dispensation, Law, &c.: and from that of Luke, which was written for the Gentiles, and accordingly gives his genealogy as *Son of Man* (ch. iii. 38), and those parts of his teaching, omitted by Matthew, which prepared for the admission of the Gentiles to the church, as the parables of chap. xv. &c.

This also accounts for the brevity of this Gospel as compared with those of Matthew and Luke—the matter of *special* application in them being here omitted, as well as the particulars of the Saviour's birth, &c. up to his entrance on his public ministry.

CHAPTER I.

1. *the Gospel.* See Note on Luke i. 19, clause 2.

—*Jesus*, see Mat. i. 21.—*Christ*, (Heb. *The Messiah*, i. e. *The Anointed*): see on Luke iv. 18.—*The Son of God*, Luke i. 32, 35. See also Matt. iii. 17, and xiv. 33, References and Note.

2. *Behold, I send my messenger.* [Mal. iii. 1.] Mat. xi. 9–11, and references.

3. *The voice of one crying* [Isa. xl. 3. Mat. iii. 3. Luke iii. 4.]

4–8. *John did baptize in the wilderness, and preach, &c.* [See on Mat. iii. 1–12, and references.]

—*the baptism of repentance.* This expression occurs Luke iii. 3, Acts xiii. 24, and xix. 4, and always of John's baptism.

—*for the remission of sins.* See Luke i. 77, cl. 2, and iii. 3, cl. 3.

9–11. *Jesus came from Nazareth of Galilee, and was baptized, &c.* [Matt. iii. 13–17, and references.]

10. *out of the water*, read from, *απο*, as Matt. iii. 16.

12, 13. *the Spirit driveth him into the wilderness, &c.* [Matt. iv. 1–11, and references.]

14. *Now after that John was put in prison.* See Luke iii. 19, 20.

—*Jesus came into Galilee preaching.* [Matt. iv. 12–17, and references.]

—*the Gospel of the kingdom of God.* See Matt. iv. 23, clause 2.

15. *The time is fulfilled.* Dan. ix. 24, 25. Gal. iv. 4, with 2.

—*the kingdom of God is at hand.* See on Matt. iii. 2, clauses 2, 3, and *Note*.

—*repent ye.* See on Matt. iii. 2, clause 1.

—*and believe the Gospel.* See ch. xvi. 16, and references.

16—20. *Now as he walked by the sea of Galilee, he saw Simon and Andrew, &c.* [Matt. iv. 18—22, and references.]

21—28. *And they went into Capernaum, &c.* [Luke iv. 31—37.]

22. *they were astonished at his doctrine : for, &c.* [Matt. vii. 28, 29.]

24. *Saying, Let us alone ; what have we to do with thee ?* Compare on Matt. viii. 29.

—*The Holy One of God.* Ps. xvi. 10. lxxxix. 18, 19. Dan. ix. 24. Luke i. 35. Acts iii. 14. iv. 27, 30.

25. *rebuked him, saying, Hold thy peace.* See on ver. 34, below.

27. *What new doctrine is this ?* (i. e. *new manner-of-teaching*, as Matt. vii. 28, and Acts xiii. 12 with 11.) Compare the rest of the verse with Luke xi. 21, 22.

29—31. *they entered into the house of Simon, &c.* [Matt. viii. 14, 15.]

32. *And at even, when the sun did set*—i. e. when *the Sabbath*, ver. 21, was past, that they might not violate it. [Matt. viii. 16.]

—*possessed-with-devils*, read *demoniacs*, as Matt. iv. 24, where see *Note*.

34. *and suffered not the devils to speak because they knew him*, (or, with margin, *to say that they knew him.* For *devils* also read *demons*, and so ver. 39.) Ver. 24, 25 ; ch. iii. 11, 12. Luke iv. 41. Compare Acts xvi. 16—18 ; and see on Matt. viii. 4, cl. 1.

35—39. *And in the morning, rising up a great while before day, &c.* [Luke iv. 42—44.]

—*and there prayed.* See on Matt. xiv. 23.

38. *therefore came I forth*, (i. e. from the Father : as in the parallel place of Luke, *therefore am I sent.*) Luke ii. 49 ; iv. 17—21. John ix. 4 ; xvi. 28.

40—45. *And there came a leper to him.* [Matt. viii. 2—4, references and Notes.

CHAPTER II.

1—12. *And again he entered into Capernaum, &c.* [Matt. ix. 1—8, and references.]

14. *he saw Levi*, i. e. *Matthew.* [Matt. ix. 9.]

15—22. *And it came to pass as Jesus sat at meat, &c.* [Matt. ix. 10—17, and references.]

23—28. *he went through the corn fields on the Sabbath-day.* [Matt. xii. 1—8.]

26. *in the days of Abiathar the High Priest.*

Note :—From 1 Sam. xxi. 6, it appears that *Ahimelech*, the father of Abiathar, was High Priest at this time ; the best solution of which difficulty is that of Bishop Middleton, who reasons from the presence of the Article that the sense is—‘ in the days of Abiathar, i. e. the High Priest of that name—he who was afterwards High Priest,’ so called here to distinguish him from others of the same name : in which view a reason for mentioning him in preference may be that he was accounted the more remarkable person of the two in Scripture History, added to his being present on the occasion alluded to, as appears from ch. xxii. 22.

CHAPTER III.

1—5. *And he entered again into the Synagogue ; and there was a man, &c.* [Matt. xii. 9—13.]

5. *the hardness of their hearts*—or, with present margin, *the blindness*, *πρώσις*, as Rom. xi. 25, Ephes. iv. 18, where alone it occurs. Lit. *callousness*, (fr. *πρώς*, a hard piece of skin), *blindness* owing to *hardness* of heart.

6—12. *the Pharisees went forth and straightway took counsel with the Herodians*, &c. [Matt. xii. 14—21.]

13—19. *And he goeth up into a mountain, and calleth unto him whom he would*, &c. [Matt. x. 1—4, references and Notes.]

14. *And he ordained twelve*. For a like use of *ἔταξε* see Heb. iii. 2, (where *appoint*) : John vi. 15, Acts ii. 36, Rev. i. 6, iii. 12, (where *to make*). So the Heb. *תָּשַׁב*, 1 Sam. xii. 6, *marg.* where the Sept. has *ἔταξε*.

15. *to cast out devils*,—read *demons*, and so ver. 22.

16. *And Simon he surnamed Peter*. Some MSS. insert *πρῶτον Σιμῶνα*, *First Simon*, before these words which are then read in parenthesis; and, in addition to the construction here requiring some such words to be supplied, the reading is confirmed by Matt. x. 2, and Luke vi. 14.

21. *his friends*, or, with present marg. *his kinsmen*. See below ver. 31, and compare John vii. 3, 5.

—*he is beside himself*. So John x. 20.

22—30. *And the Scribes...said, He hath Beelzebub*. [Matt. xii. 24—32, and references.]

29. *but is in danger of*—i. e. *subject to* (*ὑποχέως*) as rendered Heb. ii. 15; or *guilty of* in the sense of 1 Cor. xi. 27, James ii. 10, Matt. xxvi. 66, where so rendered.

31—35. *There came then his brethren*, &c. [Matt. xii. 46—50, Note and references.]

CHAPTER IV.

1—20. *And he began again to teach by the sea side..... Behold there went out a sower to sow, &c.* [See on Matt. xiii. 1—23.]

11. *them that are without.* So 1 Cor. v. 12. Col. iv. 5. 1 Thess. iv. 12. 1 Tim. iii. 7.

21—25. *Is a candle brought to be put under a bushel, &c.* See on Matt. v. 14—16. [Luke viii. 16—18.]

*Note :—*This is spoken in special reference to the *knowledge* vouchsafed to the disciples, ver. 11, with which compare Matt. xiii. 16, 17.

25. *For he that hath, to him shall be given.* Matt. xiii. 12, and xxv. 29, with xxi. 43.

26—29. *So is the kingdom of God, as if a man should cast seed into the ground, &c.* This Parable is only found in this Gospel.

27. *grow up, he knoweth not how.* Matt. xiii. 26. Isa. lxi. 11. Eccles. viii. 17. John iii. 8.

29. *he putteth in the sickle, because the harvest is come.* See on Matt. xiii. 39, clauses 2, 3; and compare also Matt. xxiii. 32, and Luke xxi. 24.

30—32. *Whereunto shall we liken the kingdom of God?... It is like a grain of mustard seed, &c.* [Matt. xiii. 31, 32.]

33. *as they were able to hear it, (i. e. the multitude, to whom the address was resumed at ver. 26.)* See on Mat. xi. 15, and compare John xvi. 12. 1 Cor. iii. 1, 2. Heb. v. 11.

35—41. *he saith unto them, Let us pass over to the other side... And there arose a great storm.* [Matt. viii. 18, 23—27, and references.]

41. *What manner of man is this*—read *What manner of person or being is this?* as in Matt. viii. 27, which see. Lit. *Who can this be?* (*man* is not in the original.)

CHAPTER V.

1—20. *And they came over unto the other side... And there met him out of the tombs, &c.* [Matt. viii. 28—34.]

7. *the Most High*, ὁ ὑψίστος, only applied to God in the New Testament here, and Heb. vii. 1, where the reference is to Gen. xiv. 22. It is equivalent to the Heb. עֲלִיּוֹן which is frequent in the Old Testament.

—*I adjure thee*, ὁρκίζω, only here, and Acts xix. 13, and 1 Thess. v. 27, (*where to charge*). In Luke δέχομαι σου. See ἔδεοξεν Matt. xxvi. 63.

—*torment me not*—explained by Luke viii. 31, which see.

12. *all the devils*,—read *demons*, as in Matt. viii. 31.

15. *him that was possessed with the devil*—read *the demoniac*, and so ver. 16, 18; as Matt. iv. 24.

19. *Go home to thy friends, and tell them, &c.* Ps. li. 12, 13; lxvi. 16. Isa. xxxviii. 19 (with 9). John i. 40—42; iv. 28, 29.

21—43. *When Jesus was passed over again by ship...there cometh one of the rulers of the synagogue, Jairus by name, &c.* [Matt. ix. 1, 18—26.]

30. *that virtue had gone out of him*—i. e. *healing-power*. See Luke vi. 19, and viii. 46, and *Note* on Matt. viii. 3.

34. *thy faith hath made thee whole*. See ver. 36; and Matt. viii. 13, and references.

40. *when he had put them all out*,—so Acts ix. 40. Compare

ver. 43. Ch. vii. 33, and viii. 23. 1 Kings xvii. 19, 20; and 2 Kings iv. 33.

41. *Damsel, I say unto thee, arise.* See on Matt. viii. 8, and ix. 25.

43. *he charged them straitly that no man should know it.* See on ch. i. 34, and Matt. viii. 4.

CHAPTER VI.

1. *and came into his own country—i. e. Nazareth.*

2—6. *Saying, From whence hath this man these things, &c.* [Matt. xiii. 54—58.] Compare Luke iv. 16—29.

3. *they were offended at him—or stumbled,* as Matt. xi. 6.

7—13. *And he called unto him the twelve, and began to send them forth, &c.* [Matt. x. 1, 9—15.]

13. *And they cast out many devils—or demons.*

—*and anointed with oil many that were sick.* See James v. 14.

*Note :—*These passages are usually explained by a reference to Isa. i. 6, and Luke x. 34, &c., where *oil* is mentioned as used for medicine: But as here the same rule was followed in *all cases of sickness*, it would rather appear to have been a significant act accompanying the exercise of the *miraculous powers* possessed by the Apostles and others in the first ages of the church: and parallel rather to the act of Christ, John ix. 6, 11. Besides, to consider it here as *the means of the cure* would do away with the *miracle* which is distinctly asserted of these instances healed by the Apostles, and, indeed, plainly implied in the passage of James also. As an emblem the *oil* would signify *the Holy Spirit*, as the source of all miraculous gifts: See 1 Cor. xii. 9, &c., compared with Exod. xxx. 25, Luke iv. 18, 1 John ii. 20, 27.

14—29. *And King Herod heard of him, &c.* [Matt. xiv. 1—12.]

19. *had a quarrel against him*—rather *harboured resentment*, or with present Marg. *had an inward grudge*, not an open quarrel: *ἐνίχην* (*νερον* subaud.)

20. *observed him*—*ἐσπίασεν*, i. e. *attended to*, or *respected him*, or, with pres. Marg. *kept or saved him*, as Matt. ix. 17, Luke ii. 19, and ver. 38, where else alone found.

—*and heard him gladly*. See on Matt. xiii. 20.

27. *an executioner*—read, with pres. Marg. *one of his guard*.

30—44. (*Christ feedeth 5000*.) [Matt. xiv. 13—21. Luke ix. 11—17. John vi. 1—14.]

45—56. *And straightway he constrained his disciples to get into the ship...and about the fourth watch of the night he cometh unto them, &c.* Matt. xiv. 22—36. John vi. 15—24.]

49. *they supposed it had been a spirit*—read *an apparition*, as Matt. xiv. 26, which see.

CHAPTER VII.

5—23. *Why walk not thy disciples according to the tradition of the elders, &c.* [On this section compare Matt. xv. 1—20.]

2. *defiled*. Lit. with present margin, *common*, i. e. *ceremonially unclean*, as ruled by their tradition.

3. *except they wash their hands oft*,—rather, with pres. Marg. *diligently*: lit. *with the fist*.

4. *except they wash*, *βαπτίζω*, only so rendered here and Luke xi. 38: elsewhere *to baptize*. Here it denotes *washing the body*, as distinct from *washing the hands*, *νίπτω*, ver. 3.

—*pots*, i. e. a liquid measure of wood holding a pint and half.

—*brazen vessels*. See Lev. xv. 12, which directs that *earthen vessels*, if polluted, should be broken, not washed.

9. *Full well ye reject*, rather *ye frustrate*, with pres. Marg. i. e. *make of none effect*, as in Matt., and below, ver. 13.

10. *curseth*, read *maketh light of*, as Matt. xv. 4, clause 2, which see.

11. *It is Corban*—*κορβαν*, a Hebrew word denoting *an offering dedicated to God*: (see Matt.) Only here in the New Testament; but see *κορβανᾶς*, Matt. xxvii. 6, where for *the* (*sacred*) *Treasury*.

12. *And ye suffer him*. *Note*:—*και*, *And*, is wanting here in the best MSS., and in the Coptic and all ancient Latin Versions, by which reading the supplied words (*he shall be free*) are rendered unnecessary;—thus, *If a man shall say &c. by me, ye suffer him no more to do ought for, &c.* See the parallel Matt. xv. 6, *Note*, and G. Penn on both. If retained, it should be rendered *also*—which will equally dispense with the ellipsis.

24—30. *and went into the borders of Tyre and Sidon*. [Matt. xv. 21—28.]

26. *The woman was a Greek*, i. e. as pres. Marg. *a Gentile*; called a *Canaanite* Matt. xv. 22, where see *Note*.

—*the devil*, read *demon*, and so ver. 29, 30.

32. *And they bring unto him one that was deaf, &c.* This miracle is only related here.

33. *he took him aside from the multitude*. See ch. v. 40.

—*he spit, and touched his tongue*. See ch. viii. 23. John ix. 6.

34. *And looking up to heaven*,—ch. vi. 41. John xi. 41.

—*he sighed*, Ch. viii. 12. Luke xix. 41. John xi. 33, 35,

38. Compare Heb. iv. 15, and Isa. liii. 3.

36. *he charged them that they should tell no man*. See on ch. i. 34, and Matt. viii. 4.

37. *the dumb*—*ἄλαλος*, only here and ix. 17, 25; the strict

word (or *αφωτος*) for *dumb* : for which elsewhere usually *κωφος*, which is strictly *deaf*; because the majority of the *dumb* are so in consequence of being born *deaf*.

CHAPTER VIII.

1—9. *Christ feedeth 4000.* [Matt. xv. 32—39.]

10—21. *and came into the parts of Dalmanutha.* [On this section see Matt. xv. 39, and xvi. 1—12, references and Notes.]

12. *There shall no sign be given,—i. e. no new sign.* In Matt. *no sign but the sign of the prophet Jonas.*

15. *and of the leaven of Herod.* In Matt. it is *and of the Sadducees*, Herod and his adherents being of that class, as would appear. See Note on the *Herodians*, Matt. xxii. 16.

22—26. *they bring a blind man unto him.* Note :—This miracle is quite distinct from the similar one in John ix. and is only recorded by Mark. Compare chap. vii. 33.

26. *nor tell it to any.* See on Matt. viii. 4; and ch. i. 34.

27—end. *he asked his disciples... Whom do men say that I am?* [See on Matt. xvi. 13—27.]

30. *he charged them that they should tell no man.* So ch. ix. 9, where the limitation is added, *till the Son of Man be risen from the dead.*

32. *he spake that saying openly,—rather, plainly,* *παρρησια*, as rendered John x. 24, xi. 14, and xvi. 25, 29.

35. *whosoever will save,—read wishes to save* (ὁληγ.)

36, 37. *his soul*, or, *his life*, as the same word is twice rendered in the preceding verse.

38. *Whosoever therefore shall be ashamed of me and of my words.* Rom. i. 16. 2 Tim. i. 8, 12, 16. Ps. cxix. 46. See the parallel place, Matt. x. 32, 33; and compare on Acts iv. 29.

CHAPTER IX.

1—13. *till they have seen the kingdom of God come with power. And after six days, &c.* On this section see in connexion Matt. xvi. 28, and xvii. 1—13, and references.

10. *what the rising from the dead should mean, i. e. as applied to him.* See John xii. 34; and below, ver. 32.

14—29. *And when he came to his disciples he saw a great multitude, &c.* [Matt. xvii. 14—21.]

23. *all things are possible to him that believeth.* See, in addition to the parallel Matt. xvii. 20, Matt. viii. 13, and references.

30—32. *and passed through Galilee and....he taught his disciples and said, &c.* [Matt. xvii. 22, 23.]

32. *But they understood not that saying.* See above, ver. 10; and compare Luke xviii. 34. xxiv. 25, 26. John viii. 27, 28. x. 6. xii. 16. xiv. 5—9. xvi. 17, 18.

33—37. *he asked them, What was it that ye disputed among yourselves by the way?* [Matt. xviii. 1—5.]

38—40. *we saw one casting out devils in thy name,—or demons.* [Luke ix. 49, 50.] Numb. xi. 27—29. Phil. i. 18.

40. *not against us is on our part.* See Matt. xii. 30, and references.

41. *whosoever shall give you a cup of cold water, &c.* [Matt. x. 42.]

42—end. [Matt. xviii. 6—9. and v. 29, 30.]

—*shall offend, i. e. cause to stumble or fall; and so verses 43, 45, 47.*

43. *into hell,—i. e. Gehenna; and so ver. 45, 47.* See Matt. v. 22, *Note.*

44. *where their worm dieth not, and the fire is not quenched.*

Note :—This is a quotation from Isa. lxvi. 24, which also serves to explain it.

49. *For every one shall be salted with fire, and every sacrifice shall be salted with salt,—i. e. as every sacrifice is salted, &c. according to Lev. ii. 13.*

Note.—The principal point to be determined in order to the exposition of this saying, which has presented much difficulty to commentators, is whether it is to be taken as applying to those who “enter into life,” in the preceding context, or to the condemned; and that it is to the former and not to the latter is evident, *first*, from the whole passage, from ver. 43, being addressed to such, and intended to shew the trials attendant on a consistent profession :—*Secondly*, from the persons in question being compared to the *sacrifices* offered to God under the Law, which the damned could in no sense be :—and *Thirdly*, from the invariable use of *salt* in the New Testament to denote the Christian character and graces, (as Matt. v. 13, Col. iv. 6, &c.) confirmed by ver. 50 here—*Salt is good* : and again, *Have salt in yourselves*. In this view the expression *salted with fire* is well explained of the *fiery trial* awaiting the faithful disciples of Christ, as it is termed 1 Pet. iv. 12, and Luke xii. 49–53; and figuratively intimated here in contrast with the fire of hell, verses 43, 45, 47; as if it were said, ‘there is a fire you must pass through, if you would escape the unquenchable fire, and in which the salt of divine grace will alone sustain you : which is almost placed beyond question by the parallel place Luke xiv. 34, where the words—*Salt is good, but if the salt have lost its savour, &c.* follow after the caution to *count the cost* in following Christ, and the declaration that *all must be forsaken for him*—the plain and literal statement of what is here conveyed under the figure of cutting off a hand or foot. An allusion is probably also implied to the trial by the fire of the Second-Advent-day mentioned 1 Cor. iii. 15, through which those only who *have salt in themselves* shall be saved.

50. *and have peace one with another*—(i. e. ‘Though exposed to the enmity of the world, as just intimated, be at peace among yourselves.’) Ps. cxxxiii. 1. Rom. xiv. 19. 1 Cor. xii. 25. 2 Cor. xiii. 11. Eph. iv. 2, 3. Phil. ii. 2, 3. Col. iii. 12–15. 2 Tim. ii. 22. See also on John xiii. 34.

CHAPTER X.

1—12. [On this section compare Matt. xix. 1—12.]

—*tempting him.* See on Matt. xvi. 1, clause 2.

5. *this precept.*—read *commandment*, (ἐντολή), as uniformly, except here and Heb. ix. 19.

12. *And if a woman shall put away her husband—*

Note.—Though the Jewish law did not allow a wife to divorce her husband, the Gentile customs did: and hence the Lord gives a rule here which applies to both.

13—16. *And they brought young children to him.* [Matt. xix. 13—15.]

15. *Whosoever shall not receive the kingdom of God as a little child, &c.* [Luke xviii. 17.] On this verse, not in the parallel place in Matthew, see Matt. xviii. 1—5. and 10.

17—31. *When he was gone forth into the way—or, as he was departing (thence) on his way—there came one running ... and asked him, Good Master, &c.* [Matt. xix. 16—end.]

31. *Many that are first shall be last, &c.* See the Parable Matt. xx. 1—16, (which intervenes here in illustration of this saying,) with xix. 30, and references.

32—end. *And he took again the twelve and began to tell them, &c.* [See the parallel section, Matt. xx. 17—end.]

43, 44. *will be,* read *wishes to be*:—*Minister...servant, lit. servant...slave.*

45. *not to be ministered unto, but to minister,—or, not to be served, but to serve.*

—*a ransom*, λυτρεν, only here and the parallel Matt. xx. 28, which see.

46—end. *as he went out of Jericho.....blind Bartimeus.*
 [Matt. xx. 29—end. Luke xviii. 35—end, where see *Note.*]

51. *Lord*,—lit. *Rabboni*, only here and John xx. 16.

CHAPTER XI.

1—10. *And when they came nigh to Jerusalem, unto Bethphage.* [Matt. xxi. 1—9.]

—*at the mount*—read *even to.*

2. *Go your way into the village, &c.*

Note.—The foreknowledge of Jesus is here peculiarly manifested in a number of minute particulars, viz. 1. Ye shall find a colt: 2. on which never man sat: 3. tied with its mother (see Matt.): 4. at the entrance into the village: 5. the hesitation of the owner: 6. his consent on hearing that Jesus had need of him. See similar instances, ch. xiv. 13—16. Matt. xxvi. 31—35. (Doddridge.)

11. *when he had looked round about upon all things*—i. e. taken accurate observation of the state of things there, and of the abuses which he proceeded to correct the next morning, ver. 15.

12—14. *And on the morrow when they were come from Bethany.* [Matt. xxi. 17—19.]

13. *seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon.*

Note.—The fig-tree being of that class of trees of which the fruit is developed before the leaves, it was to be expected that, as it was in full leaf, some fruit should be found on it, as the time of *fig-gathering* was not yet come; (comp. *καιρος συκων* with *καιρος των καρπων*, Matt. xxi. 34, and *κ. του θρισμου*, xiii. 30); and the entire absence of fruit was therefore proof of barrenness: (See Dr. Shaw in Calmet; and Bloomfield.) Further, the formal investigation of the matter by Jesus was not for his own information, but to bring the matter under the

notice of the disciples. For the probable intent of the miracle, see Matt. xxi. 19.

15—19. *Jesus went into the temple, and began to cast out, &c.* [Matt. xxi. 12, 13.]

17. *shall be called of all nations the house of prayer*—read with Pres. Marg. and Isa. lvi. 7, *an house of prayer for all nations.* See Gr. which is the same as the Sept. of Isaiah.

20—24. *they saw the fig-tree dried up from the roots. And Peter calling, &c.* [Matt. xxi. 20—22.]

25, 26. *when ye stand praying, forgive.* See on Matt. vi. 12.

27—end. *the chief priests...say unto him, By what authority doest thou these things?* [Matt. xxi. 23—27.]

CHAPTER XII.

1—12. *A certain man planted a vineyard.* [See on Matt. xxi. 33—end.] This parable is followed in Matt. by the Parable of the Marriage feast, ch. xxii. 1—14, not given by Mark.

13—37. *And they send unto him certain of the Pharisees, &c.* [On this section compare Matt. xxii. 15—end.]

25. *but are as the angels.* See the parallel Luke xx. 36, and *Note* there.

33. *is more than all whole burnt offerings and sacrifices.* So the Old Testament had plainly taught; See 1 Sam. xv. 22. Prov. xxi. 3. Hos. vi. 6. Mic. vi. 6—8, &c.

35. *that Christ is the Son of David*—read *that the Christ or the Messiah.*

36. *The Lord said unto my Lord*—read *Jehovah said unto my Lord*, with the Heb. of Ps. cx. 1.

37. *the common people heard him gladly.*—Matt. xxi. 26, and 46. Luke iv. 42. v. 1, 15. viii. 40. xix. 48. John vii. 48, 49. James ii. 5. Compare Acts v. 13, ii. 47, and iv. 21.

38—40. *Beware of the Scribes.* [See this discourse in full Matt. xxiii. all.]

—*in long clothing*, lit. *in stoles*, *στολες*, a garment descending to the ancles and worn by persons of distinction, as Kings, Priests, &c. See Rev. vi. 11, vii. 9.

41—end. *And Jesus sat over against the treasury, and beheld*, &c. [Luke xxi. 1—4.] Comp. 2 Kings xii. 9.

—*this poor widow hath cast more in than all.* 2 Cor. viii. 1—3, 12. Comp. Acts xi. 29, and Exod. xxxv. 21—29.

CHAPTER XIII.

1—10. *And as he went out of the temple one of his disciples saith unto him*, &c. [On this section of this Prophecy compare Matt. xxiv. 1—14.]

3. *Peter, and James, and John, and Andrew.*—These are only specified in this Gospel. See the three first mentioned together, ch. v. 37, Matt. xvii. 1, xxvi. 37. From Matt. x. 2, it appears that they, with Andrew, were the first called to the Apostleship, whence probably they take the lead here.

9. *a testimony against them, or, unto them*; See on Matt. x. 18, cl. 2.

11. *when they shall lead you, &c. take no thought*—read, *be not careful or anxious.* See on Matt. x. 19, 20.

14—32. *But when ye shall see the abomination of desolation*, &c. [See the parallel section Matt. xxiv. 15—36.]

29. *See these things come to pass, rather coming to pass*, *γινόμενα*.

—*know that it is nigh*—read, *that he is nigh*, as in Matt. which see.

32. *neither the Son.*

Note.—On these words see a Note of Granville Penn, shewing by a comparison of MSS. that it is highly probable we should read, for *ο υιος* here, *ο υιος*; according to which the Lord's declaration is,—“*not even the angels which are in heaven, neither can (know), but the Father* ;” (For which use of *ο υιος*, instead of *δυναται*, see Viger c. iii. s. 8. § 9):—confirmed by the words not being in the parallel place in Matthew, who reads, *not the angels of heaven, but my Father only*; (not however to the exclusion of the Son, see John v. 19, x. 30, xiv. 9–11, xvi. 15;) and the prophecies of that day by Christ in this very chapter, and the Apocalypse, shewing his knowledge of the minutest particulars connected with it.

33. *Take ye heed, watch*—See ver. 37, and on Matt. xxiv. 42—51.

—*and pray.* Luke xviii. 1, Note and references.

34. *is as a man taking a far journey.* Matt. xxv. 14. Luke xix. 12.

—*who left his house.* Compare 1 Tim. iii. 15. Heb. iii. 6.

—*and gave authority to his servants*, i. e. the Pastors of the Church, the higher servants, elsewhere likened to *stewards*. See on Matt. xxiv. 45.

—*and to every man his work*, including all his disciples or servants: see ver. 37, and Luke xix. 13.

36. *Lest coming suddenly he find you sleeping.* See on Matt. xxv. 5.

37. *I say unto all.* See Luke xii. 41—44, and compare on Matt. xi. 15.

—*Watch.* See ver. 33.

CHAPTER XIV.

[On this chapter compare Matt. xxvi.]

2. *Not on the feast day*,—read, *Not during the feast*, as in Matt. which see.

3—9. *And being in Bethany, &c.*

Note,—These verses are a Parenthesis relating an incident which occurred three days before : See Note on Matt. xxvi. 6.

—*spikenard*,—read, with Pres. Marg. *pure nard*, rather than *liquid nard*, though it was liquid also ; (πιστικος), only here and John xii. 3 ; lit. as the French word similarly applied, *veritable*, Eng. *genuine* : and so, as added, *very precious* ; circumstances important as enhancing the faith and devotedness of this woman.

5. *three hundred pence*, i. e. *about ten pounds* of our money. See Matt. xviii. 28.

12. *they killed*—read, with Pres. Marg. *sacrificed*.

20. *It is one of the twelve, that dippeth with me*—rather, *one of the twelve, he that dippeth with me*, thus identifying Judas.

36. *And he said, Abba, Father*. See Rom. viii. 15, and Gal. iv. 6, (where alone this invocation is found :) and compare John xx. 17.

51. *there followed him a certain young man*.

Note.—From this individual being designated by the same term, (ιαννης), as those who *laid hold on him*, and in the same sentence, it appears that he was one of the Roman soldiery, according to a common signification of the Greek word, and of *Juvenes* in Latin writers (see Leigh's *Critica Sacra*.); which is confirmed by the article in the latter case, pointing to the persons present known by that name, and who had already arrested Jesus, ver. 46. See also on John xviii. 3. So the Septuag., Gen. xiv. 24

58. *made with hands...another made without hands.* These were not the words of Jesus (see John ii. 19), and are added in order to give his words a meaning which they had not. See also ch. xv. 29.

69. *And a maid saw him again*—read *the maid*, i. e. the same before mentioned ver. 66.

Note.—Matthew says (ver. 71,) *another (maid)*, and Luke *another (man)*, *στρως*; which seeming discrepancy however is reconciled by reference to John xviii. 25, where it is *THEY said therefore unto him*; i. e. all three, and perhaps others with them; though *the maid* who now again first recognised him is particularly mentioned here. (Bp. Middleton on the Article in Horne's Introd.)

CHAPTER XV.

[The section in Matthew parallel to this chapter is ch. xxvii. 1-61.]

21. *and Rufus*—the same person, no doubt, mentioned Rom. xvi. 13, from being here introduced, with Alexander, as persons well known when this Gospel was written.

28. *And he was numbered with the transgressors.* [Isa. liii. 12. Luke xxii. 37.] Luke xxiii. 41. 2 Cor. v. 21.

37. *and gave up the ghost*, i. e. *the spirit*:—*ἐκπνέω*, only here and ver. 39, and the parallel Luke xxiii. 46, and only of the death of Christ: see Matt. xxvii. 50. The other word so rendered is *ἐκψύχω*, viz. in Acts v. 5, 10, and xii. 23, where of the death of man.

39. *when the Centurion.....saw that he so cried out.....he said, &c.*

Note.—The words uttered by Jesus when he so *cried out* are supplied by Luke (xxiii. 46), which, with the signs supplied in Matt. (xxvii. 54,) explain the Centurion's confessing him by this Title.

41. *followed him, and ministered unto him.* See Luke viii. 2, 3.

43. *an honourable counsellor*, i. e. either one of the *Sanhedrim*, or of the *council* of the High Priest; *βουλευτης*, only here and the parallel Luke xxiii. 50.

—*which also waited for the kingdom of God.* Luke ii. 25, 38. xix. 11. xxi. 31.

CHAPTER XVI.

1—8. [See Matt. xxviii. 1—8.]

—*Mary Magdalene, and Mary the mother of James, and Salome.* See ch. xv. 40, 47; and Matt. xxvii. 56, and references.

—*and anoint him.* *Note.*—This had been partially done previously by Joseph and Nicodemus, John xix. 39, 40.

9. *out of whom he had cast seven devils, or demons.*

Note.—There is no warrant from this fact for the popular notion that Mary Magdalene was originally a person of bad character in the ordinary sense of the word: while the contrary is to be inferred from the other notices of her in Scripture: see especially Luke viii. 2, 3.

10. *as they mourned and wept.* Matt. ix. 15. John xvi. 5, 6, 20. Luke xxiv. 17.

12, 13. *After that he appeared in another form unto two of them.* [Luke xxiv. 13—35.]

14. *as they sat at meat*—or, with Pres. Marg. *sat together*: but more probably the former, agreeable to the usual sense of *ανακειμαι*.

15. *Go ye into all the world, and preach, &c.* See on Matt. xxiv. 14, and xxviii. 19.

16. *He that believeth...shall be saved.*—Ch. i. 15. Luke viii. 12. John i. 12. iii. 15—18. xi. 25, 26. xii. 46. Acts x. 43.

xiii. 38, 39. xvi. 30, 31. Rom. iii. 24-26. iv. 1-5, 13-end, with v. 1. x. 6-9. Gal. iii. 8, 9; 11, 12. Ephes. ii. 8, 9. 1 John v. 13. See also on John iii. 16, clause 4.

—*and is baptized.* John iii. 5. Tit. iii. 5, 6. Col. ii. 12. 1 Pet. iii. 21. See also Matt. xxviii. 19, clause 2 and references.

—*but he that believeth not shall be damned.* John iii. 18, 36. viii. 24. 2 Cor. iv. 3, 4. 2 Thes. i. 8-10. ii. 10, 12. Heb. ii. 1-3. 1 Pet. ii. 7, 8. 1 John v. 10-12.

17. *In my name.* Luke x. 17. Acts iii. 6, 12-16, and iv. 10, 30. ix. 34. xvi. 18.

—*shall they cast out devils, or demons.* Ch. iii. 15. Acts v. 15, 16. viii. 6, 7. xix. 11-16.

—*they shall speak with new tongues.* See on Acts ii. 4.

18. *They shall take up serpents, &c.* Luke x. 19. Acts xxviii. 3-5:—an earnest of the period foretold Isa. xi. 18. Compare Heb. vi. 5.

—*shall lay hands on the sick, &c.* In addition to references ver. 17, clause 1, see Matt. x. 8. Luke x. 9, with 1. Acts ix. 17. xxviii. 8. 1 Cor. xii. 9, 28. Jam. v. 14, 15. Compare ch. vi. 5. vii. 32. Luke iv. 40.

19. *he was received up into heaven.* Luke ix. 51. xxiv. 50, 51. John xvi. 28. Acts i. 9. Eph. iv. 8-10. See next clause; and Heb. iv. 14, and references.

—*and sat on the right hand of God.* Ps. cx. 1. Acts ii. 33. vii. 56. Eph. i. 20-22. Heb. x. 12. 1 Pet. iii. 22.

20. *the Lord working with them and confirming the word with signs following.* Acts iv. 29-31. v. 12. xiii. 8-12. xiv. 3. Rom. xv. 19. Heb. ii. 3, 4.

END OF GOSPEL BY MARK.

THE GOSPEL BY LUKE.

LUKE, by whom this Gospel was written, is first mentioned as at Troas with Paul, Acts xvi. 10, 11; where "*we*" must be understood of himself and the Apostle, whom, (as the same manner of speaking shews, ch. xx. 5, 6, 13-15, xxi. 1, &c.) he accompanied thence to Jerusalem, and thence to Rome, ch. xxvii. 1, and xxviii. 7, 11-16. He is afterwards mentioned Col. iv. 14, 2 Tim. iv. 11, and Philem. 24, where still as Paul's companion.

As to the design of his Gospel see the introduction to Mark : in addition to which it may be remarked that, while Matthew and Mark relate the facts chronologically, Luke for the most part relates them rather according to a classification of events.

CHAPTER I.

1. *which are most surely believed*, πληροφορίω ; That this is the right rendering, and not *which have full course*, &c. suggested by some, appears from the other places where it occurs, viz. Rom. iv. 21, and xiv. 5, (where *to be fully persuaded*), and 2 Tim. iv. 5, (*to make full proof of*), and 17, (*to be fully known*). See πληροφορία (*full assurance*) Col. ii. 2.

2. *which from the beginning were eye-witnesses*. Luke xxiv. 48. Johu xv. 27. Acts i. 3, 8, and 21, 22. iv. 20. x. 39-41. Heb. ii. 3. 2 Pet. i. 16. 1 John i. 1-3.

—*and ministers of the word*, (υπηρέτης, here first in this sense, and elsewhere only ch. iv. 20, Acts xiii. 5, xxvi. 16, 1 Cor. iv. 1, where so rendered : usually *officers* in general, or *servants*, as of the Chief Priests or a Court, John vii. 32, Matt. v.

25, **xxvi.** 58, &c. For *ministers* in the Eng. version the usual Gr. is *διακονος*.)

3. *having had perfect understanding*, *παρεκολουθίω*, lit. *to track or follow close upon a person*, and so to have *full knowledge*, as 2 Tim. iii. 10. It occurs besides only Mark xvi. 17, where to *follow* ; and 1 Tim. iv. 6, to *attain*.

—*from the very first*,—accordingly this Gospel commences much earlier than the others, even from the conception of John the Baptist.

—*most excellent Theophilus*. Acts i. 1. Compare this title (*κρητιστος*), Acts xxiii. 26, xxiv. 3, and xxvi. 25 ; from which however, it does not necessarily follow that Theophilus was a person of rank.

5. *of the course of Abia, or Abijah*. See 1 Chron. xxiv. 10, 19. 2 Chron. viii. 14. xxxi. 2. Ezra. vi. 18. Neh. xii. 1, 4, 17.

6. *righteous before God*. So Matt. xxiii. 35. Gen. vi. 9, and vii. 1. 2 Pet. ii. 7, 8. 1 Kings ix. 4. 2 Kings xx. 3. Job i. 1, 8. Matt. i. 19. Mark vi. 20. Luke ii. 25. xxiii. 50. Acts x. 22. Compare Acts xxiii. 1, and xxiv. 16, with Rom. viii. 4, and 1 John iii. 7.

—*blameless*, i. e. *not without sin*, but *irreproachable*, not only as to *moral character* in the eyes of men, but also as to their attendance on *Divine ordinances* here particularly referred to. Compare Phil. ii. 15. iii. 6. 1 Thes. ii. 10.

9. *his lot was to burn incense*. Exod. xxx. 7, 8. 1 Sam. ii. 28. 1 Chron. xxiii. 13.

—*the temple*, i. e. *the holy place or sanctuary* (*ναος*), where was the altar of Incense (Exod. xxx. 1, 6-8). See Matt. xxiii. 35, Note 2.

10. *were praying without at the time of incense*. Comp. Rev. viii. 3, 4.

Note—It does not appear that this was on the occasion of the great Day of atonement, as the reference usually given to Lev. xvi. 17, implies; for then Zacharias must have been the High Priest, which the manner of his introduction ver. 1, disproves.

12. *he was troubled*, &c. ver. 29. ch. ii. 9. Acts x. 4. Rev. i. 17. See also Judges vi. 22, and xiii. 22. Dan. x. 8.

13. *Shalt call his name John*, i. e. *The Grace or gift of God*.

15. *he shall be great in the sight of the Lord*. ver. 76. See on Matt. xi. 9, 11.

—*shall drink neither wine nor strong drink*. Num. vi. 2-4. Judges xiii. 7. Matt. iii. 4. xi. 18. Comp. Ephes. v. 18,

—*filled with the Holy Ghost*. ver. 80. Acts ii. 4. xi. 24.

—*even from his mother's womb*. Jer. i. 5. Gal. i. 15.

17. *in the spirit and power of Elias*. See next clause, and comp. ch. iii. 3-14, with 1 Kings xviii. 19-21, and 30-40; and Matt. xi. 14, with xvii. 11.

—*to turn the hearts of the fathers to the children*, *πατερας και τεινων*.

Note.—Some take this to be an expression for promoting national unity and healing political and religious discord. Others read *to convert the fathers with the children*, understanding *και* as in the Sept. of Gen. xxxii. 11, (*the mother with the children*) and Jud. xv. 8, (*hip and thigh*, *κνημυν και μηρον*); See also Judith ix. 10, *the servant with (και) the prince, and the prince with the servant*. But perhaps the real explanation is given by verse 4 of Mal. iv. (from which the words are quoted) viz. *Remember ye the Law of Moses my servant which I commanded unto him in Horeb for all Israel with the statutes and judgments*, intimating a return of *the children* to the Law and religion of their first *fathers* from which they had apostatized; to effect which national reformation, as a preparation for the Messiah's coming, was the aim of the Baptist's, as (we are led to believe) it will be the actual result of Elias's ministry previous to the Second Advent: in confirmation of which view, it is remark-

able that, in the Septuag. of Malachi, ver. 4 of our version comes next after verse 6.

19. *I am Gabriel.* ver. 26. Dan. viii. 16. ix. 21-23.

—to shew thee these glad tidings.

Note.—εὐαγγελίζω, (from which εὐαγγέλιον, *Gospel*, i. e. *good news*), so rendered in its full meaning ch. ii. 10, and viii. 1; Acts xiii. 32; Rom. x. 15; and always of *the Gospel*, except once, 1 Thes. iii. 6. Elsewhere rendered either *To preach the Gospel*, or simply *To preach*, with *the kingdom of God—the word—Christ—peace*, &c.

20. *because thou believest not*—read *believedst not*; his unbelief being so punished because inexcusable after the precedents afforded in the births of *Isaac, Jacob, Joseph, Samson, Samuel*, &c. especially the first.

25. *to take away my reproach.* Gen. xxx. 23. 1 Sam. i. 6. Compare Isa. iv. 1, and liv. 4.

27. *espoused*, i. e. *betrothed* or *contracted*, as Matt. i. 18.

28. *highly favoured*—Or, with Pres. Marg. *graciously accepted* or *much graced*: χαρίτω, only here and Ephes. i. 6, where *made accepted*. See ver. 30, 42, 43, 46-49.

31. *shalt call his name JESUS.* See on Matt. i. 21.

32. *He shall be great.* Ch. iii. 16. John iii. 27-31. Phil. ii. 9, 11. Compare Micah. v. 3, 4.

—*the Son of the Highest*, or *The Most High*.

Note.—Two thrones and a two-fold dominion are asserted in this verse for Christ, viz. the throne of David and *the kingdom of Israel* in the next clause; but here, in this Title, another and far greater, even *the kingdom of the heavens*,—the name *Son of the Most High* being given with an evident reference to the Prophecy of Christ's kingdom Dan. vii. 13, 14: see verses 17, 18, 22, 27, where the *Most High* is the Title by which the sovereignty of God is asserted in *the kingdom of men*:—see also ch. iv. 2, 3, 25, 26. Compare Ps. ii. 7-9. Heb. i. 2; and verse 35 below.

—*the throne of his father David.* 2 Sam. vii. 10–13, 18, 19, 25, 26. xxiii. 5. Ps. lxxxix. 35, 36. cxxxii. 11. Isa. ix. 6, 7. xi. 1–5, 10. Jer. xxiii. 5, 6. xxxiii. 14, 15, 17. Ezek. xxi. 25–27. xxxvii. 24–26. Hos. iii. 4, 5. Rev. v. 5. xxii. 16.

33. *And he shall reign over the house of Jacob for ever.* See, in addition to the preceding clause, Gen. xlix. 10. Numb. xxiv. 17–19. Ps. ii. 6. Micah. iv. 1–8. v. 2. Matt. ii. 2. John xii. 12–15. xix. 19–22.

—*and of his kingdom there shall be no end.* Dan. ii. 44. vii. 13, 14. Mic. iv. 7. Heb. i. 8. Rev. xi. 15.

35. *The Holy Ghost shall come upon thee.* Isa. vii. 14. Matt. i. 20.

—*that holy thing which shall be born.* Heb. iv. 15. vii. 26. 1 Pet. ii. 21, 22. See also on Mark i. 24, clause 2.

—*shall be called the Son of God.* See above ver. 32, and on Matt. xiv. 33.

37. *with God nothing shall be impossible.* See on Matt. xix. 26.

45. *blessed is she that believed : for there shall be—or, with Pres. Marg., which believed that there shall be :* but the former is preferable. See on Matt. viii. 13.

46. *My soul doth magnify the Lord.* 1 Sam. ii. 1, &c.

Note.—The similarity between this song of Mary and that of Hannah, 1 Sam. ii. 1–10, is remarkable; and there can be no doubt that both were uttered in the Spirit of Prophecy, the speakers being types of the despised and oppressed remnant, especially of Israel, who shall be *holpen* by the deliverance of the Lord's Second Advent, when *he shall scatter the proud in the imagination of their hearts*, and when *the adversaries of the Lord shall be broken to pieces*. See especially verse 10 of Hannah's song: and the references here given.

47. *hath rejoiced in God my Saviour.* Isa. xii. 1–3, and xxv. 9. Hab. iii. 17, 18. Zeph. iii. 14–20. Ps. xiv. 7.

— *God my Saviour.* Isa. xliii. 11, 12. xlv. 21, 22. 1 Tim. i. 1. Tit. ii. 10. iii. 4. See also Matt. i. 23, clause 2, and references.

48. *he hath regarded the low estate.* Deut. xxxii. 36. Ps. lxxii. 12–14, and cii. 16–22. Isa. xxix. 17–20. Mic. iv. 6, 7.

— *all generations shall call me blessed*, (μακαρίζω, only here and James v. 11, where *to count happy*). Comp. ch. xi. 27, 28, and Mal. iii. 12.

49. *he that is mighty.* Ps. xxiv. 8. xlv. 3–5. lxxxix. 19. Isa. x. 21. lxiii. 1.

— *hath done to me great things.* Ps. lxxi. 19–24. cxxvi. 1–3.

— *and holy is his name.* Exod. xv. 11. 1 Sam. ii. 2. Ps. xcix. 3, 9. cxi. 9. Isa. vi. 3. lvii. 15. Rev. iv. 8. xv. 4.

50. *And his mercy is on them that fear him, &c.* Gen. xvii. 7. Exod. xx. 6. Ps. xxxi. 19. lxxxv. 9. ciii. 11, 17, 18. cxlv. 19. Mal. iii. 16, 17.

51. *He hath shewed strength with his arm.* Exod. xv. 6, 12. Ps. xcvi. 1. cxviii. 15, 16. Isa. xl. 9, 10. li. 9–11. lii. 9, 10. lxiii. 5, 6, (with 1–4.)

— *he hath scattered the proud, &c.* 1 Sam. ii. 3. Exod. xviii. 10, 11. Ps. ii. 1–5. Isa. x. 5–12. Dan. xi. 44, 45. Rev. xix. 19–21.

52. *He hath put down the mighty from their seats,—(read thrones, θρόνους).* 1 Sam. ii. 4, 9. Ps. cx. 5, 6. Dan. ii. 34, 35, with 44, 45. vii. 24–27. Rev. xix. 15, 16.

— *and exalted them of low degree.* See ver. 48. cl. 1. 1 Sam. ii. 6–8. Ps. cxlii. 7, 8. Compare 1 Cor. i. 26–29. James i. 9, 10. ii. 5. iv. 10. 1 Pet. v. 6.

53. *He hath filled the hungry with good things, &c.* 1 Sam. ii. 5. Isa. xxv. 6–8. xli. 17–20. lxv. 13, 14.

54, 55. *He hath holpen his servant Israel, in remembrance, &c.* Read and point thus, *in remembrance of his mercy (as he spake to our fathers) to Abraham &c. i. e. his mercy to Abraham, &c.* Ps. xcvi. 3. Isa. xlv. 21. xlix. 14-17. liv. 7-10. Jer. xxxiii. 14-16. See also on ver. 72, 73, below; and compare Rom. xi. 26-29.

Note.—On the restoration of Israel see also Isa. chs. xi, and xxxv, and lx—lxii, and Jer. xxx. and xxxi, all; and xlv. 27, 28. Ezek. xxxiv, and xxxvii, all. Joel iii. Zeph. iii. 8-20. Amos. ix. 8-15. Zech. viii, and xii—xiv, all.

59. *On the eighth day they came to circumcise the child.* Gen. xvii. 12. Lev. xii. 3.

—*and they called—read were calling.*

60. *he shall be called John.* See ver. 13.

68. *the Lord God of Israel.* (So 1 Kings i. 48. Ps. xli. 13. lxii. 18. cvi. 48.)—Gen. xxxii. 27, 28, (with Hos. xii. 3-5.) xvii. 7. Exod. iii. 15. vi. 6, 7. Deut. iv. 7, 34. Isa. xli. 8-10. Jer. xxxi. 31-33. Ezek. xxviii. 25, 26, and xxxiv. 30, 31.

—*he hath visited, &c.* Exod. iii. 16, and iv. 31. Ps. lxxx. 14, 15. lxxxv. 1-3. Compare ch. vii. 16.

—*and redeemed, lit. wrought redemption for.*

Note.—*λυτρωσις*, only here and ch. ii. 38, and Heb. ix. 12. The other word rendered *redemption* is *απολυτρωσις*, ch. xxi. 28, and other places there mentioned: but see *λυτρον*, Matt. xx. 28, clause 2.

69. *And hath raised up an horn of salvation, &c.* 1 Sam. ii. 1, 10. Ps. xviii. 2. cxxxii. 17. lxxxix. 23, 24. Comp. for the signification of the emblem Ps. xcii. 10. Dan. vii. 7, 24. Rev. v. 6. xii. 3. xvii. 12.

70. *As he spake by the mouth of his holy prophet, &c.* So Acts iii. 21. Rom. i. 2. See the Prophecies of Christ's coming Matt. xi. 3, references.

71. *That we should be saved from our enemies, &c.* Deut. xxxiii. 25-29. Isa. xiv. 1, 2. li. 17-23. liv. 14-17. lxiii. 1-4. Zech. ix. 8-10, and xii. 1-9.

72. *To perform the mercy (promised) to our fathers—or the mercy to our fathers,* (Gr. *μιτα των πατριων*, corresponding to the Hebrew idiom *עשה חסד*, to shew kindness to, Gen. xxi. 23.) Compare Acts vii. 5, with Rom. xv. 8, and Heb. xi. 9, 10, 39, 40; and see on ver. 54, above.

—and to remember his holy covenant. Gen. xvii. 4-9. Lev. xxvi. 40-42. Ps. cv. 8-11. cxi. 5, 9. Ezek. xvi. 60.

73. *The oath which he sware, &c.* Gen. xxii. 15-18. Heb. vi. 13-18.

74. *that we, being delivered out of the hand of our enemies.* See on ver. 71, above.

75. *In holiness, &c.* (*αγιότης*, only here and Eph. iv. 24, where also with *righteousness*. See also *αγιος*, 1 Th. ii. 10, where alone. Elsewhere in the Eng. ver. *holiness* renders *αγιασμος* or *αγιασυνη*, with one exception Heb. xii. 10, where *αγιότης*.) Isa. i. 25-27. iv. 3, 4. lx. 21. Jer. xxxi. 33, 34. xxxii. 39, 40. Ezek. xxxvi. 24-28. Compare Acts ii. 26.

76. *thou shalt go before the face of the Lord, &c.* See on ch. ii. 11, and Matt. iii. 3.

77. *To give knowledge, &c.* Ch. iii. 3. John i. 7-9, and 29. Acts xiii. 23, 24. xix. 4.

—by the remission of their sins. Matt. xxvi. 28. Acts x. 43. xiii. 38, 39. xxvi. 18. Ephes. i. 7. Heb. ix. 22. x. 18, (and from ver. 1): in all which the term is the same—*αφίσις*.

Comp. Rom. iii. 25, where *παρεσις* : and see below, ch. iii. 3, clause 3.

78. *Through the tender mercy of our God*,—(lit. as Pres. Marg. *the bowels of mercy*, *σπλάγχνα ἰλίου*, the strongest expression that language affords. Compare Phil. ii. 1. Col. iii. 12. 2 Cor. vii. 15, Marg. 1 John iii. 17; and see *σπλαγγιζομαι*, Matt. ix. 36.) John iii. 16. Rom. v. 7, 8. Eph. ii. 4, 5. 1 John iv. 9, 10.

—*the day spring*, or *sun rising*, or *branch*, Pres. Marg. according to a double signification of *ἀνατολή*. The former, or the present version, is however preferable as decided by the next verse, where see the references.

79. *To give light to them that sit in darkness*. Ps. cvii. 10—14. Isa. ix. 2. John i. 4. viii. 12. Acts xxvi. 17, 18, 23. 2 Cor. iv. 6. Eph. v. 8—14. Col. i. 13. 1 Thess. v. 5. 1 Pet. ii. 9. See also on ch. ii. 32.

—*and in the shadow of death*. See this expression, among other instances, Job iii. 5. x. 21, 22. xxxiv. 22. xxviii. 17, and Ps. xxiii. 4.

—*to guide our feet into the way of peace*. Ps. xxxvii. 11. lxxii. 3, 7. lxxxv. 8—10. Isa. ix. 6, 7. xxxii. 16—18. liv. 10—13. lv. 12. Ezek. xxxvii. 26. Compare also on ch. ii. 14.

80. *was in the deserts till the day*, &c. Matt. iii. 1, and references; and xi. 7.

CHAPTER II.

1. *that all the world*, *οικουμένη*, i. e. *the Roman Empire* embracing for the most part the then known world: so Acts xi. 28. xvii. 6. xix. 27, &c.

—*should be taxed*, i. e. *registered* by a census, or, with Pres. Marg. *enrolled*, ἀπογεγραμ; except here and verses 3, 5, only Heb. xii. 23, where *written*.

2. *this taxing*,—read *census* or *registration*, ἀπογεγραμ only here and Acts v. 37, which see.

—*was first made when Cyrenius, &c.*

Note.—Read, *This first registry was carried into effect when Cyrenius*—with, among others, Prideaux, Townsend, and Campbell, who refers for this sense of γινώσκω to Matt. v. 18, vi. 10. xviii. 19, xxvi. 42, and 1 Cor. xv. 54; or with Penn, (reading αὐτὴν from αὐτός, not οὗτός), *The enrolment itself first took place when*—distinguishing between the promulgation of the decree and the time of its execution; and so, without any violence to the text, reconciling this statement with that of the historian Josephus (Ant. 6, 18. c. 1,) from which it appears that the tax levied by Cyrenius (or Quirinius,) which was the first imposed on the Jewish people by the Romans, dates about ten or eleven years after the time here spoken of; being ordered by Augustus in displeasure with Herod, but postponed on his vindication of himself; in which interval Cyrenius was advanced to the government of Syria from the office of Collector of the Imperial revenue.

4. *unto the city of David.* 1 Sam. xvi. 1. xvii. 12. John vii. 42.

5. *with Mary his espoused wife*, i. e. *betrothed*. See Matt. i. 18, and to 25.

7. *in swaddling clothes*, i. e. *swathing bands*.

—*in a manger*,—(φάτνη, only here and ch. xiii. 15, where *stall*; a shed roofed, but open, such as are in farm-yards for cattle.) See references on Matt. viii. 20.

8. *keeping watch by night*, or, with margin, *the night watches*.

9. *the glory of the Lord*, Compare Exod. xxiv. 16, and xl. 34, and Acts vii. 55.

10. *Fear not*, Ch. v. 10. Rev. i. 17. Compare John xx. 19, 26.

—*I bring you good tidings*, (εὐαγγελίζομαι, see ch. i. 19, clause 2.) Isa. lli. 7. lxi. 1. Acts viii. 8 and 39. xiii. 32. Rom. v. 11. xv. 13. 1 Pet. i. 8.

—*which shall be to all people*, or, *to all the people*, i. e. *Israel*. See next verse: its bearing on mankind at large being stated ver. 14, where see the references.

11. *For unto you is born*,—Isa. ix. 6. Acts iii. 26. v. 31. xiii. 23.

—*a Saviour*, see on Matt. i. 21.—*Christ*, see on ch. iv. 18, clause 2.

—*the Lord*, ch. i. 76. xix. 31. xx. 42–44. John xx. 20, 28. Acts ii. 36. x. 36. Rom. xiv. 9. 1 Cor. ii. 8. viii. 6. xii. 3. xv. 47. 2 Cor. iv. 5. Phil. ii. 11. iii. 8. Col. ii. 6. James ii. 1. Rev. xix. 16.

13. *a multitude of the heavenly host*, (στρατία, only here and Acts vii. 42, lit. *an army*. So the Sept. 1 Kings xxii. 19. 2 Chron. xxxiii. 5, &c. where for the Heb. מַלְאָכִים, whence Gr. σαβαώθ, Eng. *Sabaoth*, which see Rom. ix. 29.) Gen. xxviii. 12. xxxii. 1, 2. 1 Kings xxii. 19. Ps. lxxviii. 17. ciii. 20, 21. cxlviii. 2. Dan. vii. 10. Heb. i. 14. Rev. v. 11.

14. *Glory to God in the highest* (i. e. *in the highest heavens*, in contrast with *on earth peace*, &c.; as Matt. xxi. 9, clause 3, which see.) Isa. xlix. 13. Eph. iii. 10. Rev. v. 13.

—*and on earth peace*, Matt. xi. 28–30. Rom. v. 1. Eph. ii. 14–18. Col. i. 20. See also on ch. i. 79, clause 3.

—*good will towards men*. (εὐδοκία; see in illustration Eph. i. 9, and 2 Thess. i. 11, where *good pleasure*: and εὐδοκίω, Matt. iii. 17, xii. 18, xvii. 5.) John iii. 16. Tit. ii. 11. iii. 4–7. 1 John ii. 2. iv. 9, 10.

19. *But Mary kept all these things, &c.* So ver. 51. Compare Gen. xxxvii. 11. and Dan. vii. 28.

21. *When eight days were accomplished for, &c.* See on ch. i. 59; and compare Rom. xv. 8. Gal. iv. 4, 5. Phil. ii. 6, 7.

—*JESUS, which was so named of the angel.* See ch. i. 31.

22. *the days of her purification according to the law.* [Lev. xii. 2-6.]

23. *Every male that openeth the womb, &c.* [Exod. xiii. 11-16.] Numb. iii. 11-13, and 40-end.

25. *and devout, ὑλαβής*, only here and Acts ii. 5, and viii. 2; lit. *cautious*, or *careful in taking hold of*, or *holding to*; whence *timorous*; and thence, in a religious sense, *impressed with fear or reverence*. See ὑλαβίσμαι, Acts xxiii. 10, and Heb. xi. 7; and ὑλαβεια, Heb. v. 7. xii. 28, where alone they occur.

—*the consolation of Israel*,—See Isa. xl. 1, 2, with 3, 4. xlix. 13, and from ver. 7. li. 3, and 11, 12. lii. 7-10; and lxi. 1-3. See also on ver. 38, below.

26. *the Lord's Christ, i. e. the Lord's Anointed.* See ch. iv. 18.

29. *Lord, δισπότης*, applied to God or Christ also in Acts iv. 24, 2 Pet. ii. 1, Jude 4, and Rev. vi. 10, in all which rendered *Lord*: elsewhere only of earthly masters. Here it stands related to *servant*, δούλον.

—*lettest...depart*, (lit. *release*, ἀπολυσ, as ch. xxiii. 16, 17, 18, 20; or *set at liberty*, as Acts xxvi. 32; or *let go*, as Acts iv. 21, 23; expressive not only of *resignation* but of *earnest desire*.) See ver. 26, and compare Gen. xlvi. 30, Phil. i. 23, Rev. xiv. 13.

30. *have seen thy salvation.* Ch. iii. 6. Gen. xlix. 18. Ps. cvi. 4, 5. cxix. 41, 81, 123. Isa. xlix. 6. Acts v. 31.

32. *to lighten the Gentiles*, (lit. *for the removing of the veil off the Gentiles*, *ως αποκαλυψιν*, see Isa. xxv. 7.) Ps. xcvi. 2, 3. Isa. xlii. 6, 7. lii. 10. Matt. iv. 13-16. Acts xiii. 46, 47. Rom. xv. 8-12. See also on ch. i. 79.

—*and the glory of thy people Israel*,—(an allusion to the ancient "*Glory*" or *Shechinah*, on which see Exod. xvi. 7, 10, xxiv. 16, xl. 34, and 1 Kings viii. 11.) Isa. iv. 2. lx. 1-3. Zech. ii. 5. vi. 13. Compare Rom. ix. 4.

34. *is set*—(i. e. *is laid* as a stone, *κείται*, as 1 Cor. iii. 11.)

—*for the fall*. Isa. viii. 14, 15. xxviii. 16. Matt. xxi. 44. Rom. ix. 32, 33. 1 Cor. i. 23. 1 Pet. ii. 7, 8.

—*and rising again*. Isa. vi. 13. viii. 16, 17, with 14, 15. Zech. xiii. 7-9. Rom. xi. 11, 12, 23-28.

—*a sign which shall be spoken against*. See in Gr. Heb. xii. 3, and Acts xxviii. 22; and Matt. xxvii. 39, and references.

35. *that the thoughts of many hearts may be revealed*. For example, John vii. 12, and 40-43. ix. 16. x. 19-21. Acts xxviii. 24-29.

36. *a prophetess*, *προφητις*, only here, and Rev. ii. 20. But see Acts ii. 17, 18. xxi. 9. 1 Cor. xi. 5.

—*seven years*, i. e. (*only*) *seven years*; from which the *eighty-four* years of widowhood date, making the *great age* of ver. 36. Compare 1 Tim. v. 5, 9-12.

38. *gave thanks*, rather *responded in-praise*, i. e. to Simeon's song: *ανθομολογιομαι*, only here. See Ezra. iii. 11, in *Sept.* where for *giving thanks* responsively or in turns.

—*that looked for redemption*, *λυτρωσις*. See ch. i. 68, clause 3, *Note*. Ver. 25. Mark. xv. 43. Compare Isa. xxv. 9, with 6-8, and xxvi. 8. Ch. xxiv. 21. Rom. viii. 23. 1 Cor. i. 7. Tit. ii. 11-13. Heb. ix. 28.

40. *And the child grew*, &c. ver. 52. Ps. xlv. 2. Isa. xi. 2. John i. 14.

41. *went to Jerusalem every year at the feast of the passover.* Exod. xxiii. 14–17. Deut. xvi. 1, 2, 16. 1 Sam. i. 3, 21. John ii. 13. xi. 55.

46. *hearing them and asking them questions, i. e. as a learner, but shewing extraordinary wisdom, as in next verse.* See ch. iv. 22, and John vii. 15.

49. *About my Father's business.* Ps. xl. 6–8. John iv. 31, 34. vi. 38.

50. *And they understood not,—*Compare Mark ix. 32, and references.

52. *and in favour with God and man.* 1 Sam. ii. 26. Prov. iii. 3, 4. Rom. iv. 17, 18.

CHAPTER III.

1. *Pontius Pilate being governor of Judea.* Matt. xxvii. 2, *Note.*

—*Herod being tetrarch of Galilee.* Matt. xiv. 1, and references.

2. *Annas and Caiaphas being the High Priests.* John xi. 49, 51. xviii. 13, 24. Acts iv. 6.

—*came unto John...in the wilderness,* Ch. i. 80, and ref.

3. *And he came into all the country about Jordan, &c.* [Matt. iii. 1.]

—*the baptism of repentance.* See Mark i. 4, clause 2; and Matt. iii. 2, and references.

—*the remission of sins : connected with baptism, also Acts ii. 38 ; compare xxii. 16 :—with repentance, ch. xxiv. 47. Acts ii. 38. v. 31, (Gr.) ; compare also Acts iii. 19 :—with the offering of Christ and faith in Him, see on ch. i. 77, clause 2.*

4. *As it is written in...Esaias the Prophet.* [Isa. xl. 3.]

5, 6. *Every valley shall be filled, &c.*

Note.—The part of the prophecy in these two verses is not quoted by Matthew and Mark, but is by Luke, because of the words of ver. 6—“*and all flesh shall see the salvation of our God*”—fortelling the interest of the Gentiles, for whom he wrote, in the salvation about to be revealed.

7—9. *Then said he to the multitude, &c.* [Matt. iii. 5–10.]

8. *fruits worthy of repentance*, or, with margin and Matthew, *meet for repentance*.

11. *He that hath two coats let him impart, &c.* 2 Cor. viii.

14. James ii. 15, 16. Matt. v. 42, and references.

13. *Exact no more than, &c.* Ch. xix. 2–8. Eph. iv. 28. See Matt. xviii. 17, *Note*.

14. *And the soldiers likewise demanded of him.* Acts x. 1, 2, 7. Matt. viii. 5–10.

—*Do violence to no man*, or, with margin, *Put no man in fear*, i. e. as appears, to extort money.

—*neither accuse any falsely*, *ευνεφάρται*, only here and chap. xix. 8, *To give false information* to the higher powers. Exod. xx. 16. xxiii. 1.

—*and be content with your wages*, (or, with Margin, *allowance*, a soldier's pay in old times consisting chiefly of a *supply of food*.) Phil. iv. 11. 1 Tim. vi. 8.

16, 17. *I indeed baptize with water, but, &c.* [Matt. iii. 11, 12.]

18. *preached he unto the people*—rather, *And many other things exhorting, he evangelized* (or *preached-the-Gospel-to*) *the people* : *εὐαγγελίζομαι*, always used in reference to the Gospel; distinct from *κηρύσσειν*, ver. 3, which simply *To preach*.

19, 20. *But Herod...being reprov'd by him.* [Matt. xiv. 1–12.]

21, 22. *that Jesus also being baptized, &c.* [Matt. iii. 13-17.]

—*and praying.* This is not mentioned in the other Gospels, and is worthy of note in this connexion. For other instances see under Matt. xiv. 23, and compare ch. xi. 13, below, and references.

23. *about thirty years of age.* Compare Num. iv. 3, 35, 39, 43, 47.

—(*which was the son*) of *Heli.*

Note.—Read (*the son-in-law*) of *Heli*, this genealogy giving the lienage of *Mary*, who was daughter of *Heli*. Or, applying the words to *Jesus*, (*son i. e. grandson*) of *Heli*; as though it were written—“*being the son, as was reputed, of Joseph* (but in reality) *of Heli*,” as being his *grandson* by the mother’s side—son in same sense as son of David or Abraham: which, it is remarkable, is confirmed by the reading of the Vatican MS. and other copies, which place *υιος* after *ων*, thus—*ων υιος, ως υνομίζετο του Ιωσηφ, του Ηλι.* See G. Penn in loco.

Observe also that the words *which was the son* are supplied in the translation all through, and should be in italic: so that in reading *son-in-law* or *grandson* for *son*, the original text is not altered.

On the different genealogies of Christ, see the introductory remarks to Matt. i.

27. *Salathiel, (which was the son) of Neri.* As *Salathiel* was the son of *Jeconias*, Matt. i. 12, he must have been either *son-in-law* of *Neri*, or son by his mother’s side, i. e. his *grandson*.

31. *Nathan (which was the son) of David.* 2 Sam. v. 14. 1 Chron. iii. 5. Thus *Mary*, (as well as *Joseph*, Matt. i. 6,) was descended from *David*.

CHAPTER IV.

1-13. On the temptation here recorded, compare the parallel place in Matt. iv. 1-11.

2. *Being forty days tempted of the devil—or, was led by the*

Spirit into the wilderness for forty days, being tempted of the Devil. So Mark i. 13, in agreement with Matt. iv. 2, 3.

6. *for that is delivered unto me, and to whomsoever I will I give it.* This is additional to Matthew's account and more explicit. See the references there, ver. 9; and compare Rev. xiii. all, especially 2, 7, 8.

13. *he departed from him for a season.* See John xiv. 30. Heb. iv. 15.

14, 15. *And Jesus returned...into Galilee, and there went out a fame of him, &c.* [Matt. iv. 12, 23, 24.]

16. *as his custom was he went into the Synagogue.* Ps. xxii. 22. xl. 9, 10. See on Matt. iv. 23.

—*and stood up for to read.* So Acts xiii. 14—16, and xvii. 2.

18. *the Spirit of the Lord is upon me, &c.* [Isa. lxi. 1, 2,] fulfilled specially at his Baptism. See ver. 14 with 1; and iii. 22; and compare John vi. 27:

—*he hath anointed me.*

Note.—*ἐχεις με*: This application of this Prophecy to Himself was a formal announcement that he was *The Christ*, *ὁ χριστός*, or *Messiah*, i. e. *The Anointed-One*; where we have also the reason of the name, viz. his endowment with the Holy Spirit without measure for the offices here stated. Compare John i. 41, Margin; and Acts x. 38.

In addition to this passage, the Redeemer is prophesied of expressly by this name in 1 Sam. ii. 10; Ps. ii. 2, (with Acts iv. 26, 27); Ps. xlv. 7, (with Heb. i. 8, 9); Dan. ix. 24; and *typically* in the anointing of—(1) *Priests*, Exod. xxviii. 41. xxix. 7, 29. xxx. 23—33. Lev. viii. 6—12:—(2) *Prophets*, 1 Kings xix. 16:—(3) *Kings*, Judges ix. 8, 15. 1 Sam. ix. 16, and x. 1. 1 Kings i. 33, 34. xix. 15, 16; and especially *David*, as the King chosen by God; 1 Sam. xvi. 1—13. 2 Sam. xxii. last, with xxiii. 1. Ps. lxxxix. 20, and xcii. 10, and cxxxii. 17.

19. *To preach the Gospel to the poor.* See on Matt. xi. 5, clause 2; and v. 3.

—*to heal the broken-hearted.* 2 Chron. xxxiv. 27. Ps. xxxiv. 18. li. 17. cxlvii. 3. Isa. lvii. 15. lxi. 2.

—*deliverance to the captives.* Ps. cii. 19, 20. Is. xlii. 6, 7. xlix. 8, 9, and 24–26. lii. 2, 3. Zech. ix. 11, 12. John viii. 31–36. Rom. vi. 16–23. 2 Tim. ii. 25, 26.

—*and recovering of sight to the blind:* literally, see on Matt. ix. 27. Morally, see Ps. cxlvi. 8. Isa. xxix. 18. John ix. 39–41. Acts xxvi. 18. Compare also Isa. xxxv. 4–6.

—*to set at liberty them that are bruised.* See above, clause 3.

19. *the acceptable year of the Lord.* An allusion to the year of Jubilee, Lev. xxv. 8–10, &c. Compare 2 Cor. vi. 1, 2.

Note.—On referring to this Prophecy in Isa. lxi. it will be observed that the Lord in quoting it broke off abruptly at these words, the reason of which is that the remainder—*And the day of vengeance of our God, &c.*—did not belong to the objects of his first coming but of his second, when the whole shall receive another and plenary accomplishment. Compare with the remainder ch. lxiii. 1–4. lii. 1–3. lx. 21, and Psalm cii. 13–22.

20. *The minister*—read the attendant or servant, *υπηρουνς*, a person belonging to the Synagogue whose business it was to take care of the sacred books: (Vitringa de Synag. in Parkhurst by Rose in verbo.) See ch. i. 2, cl. 2.

22. *wondered at the gracious words.* Ps. xlv. 2. John i. 14. vii. 46.

24. *No prophet is accepted in his own country.* See on Matt. xiii. 57, clause 2.

25, 26. *save unto Sarepta.* [1 Kings xvii. 1, 8, 9, with xviii. 1.]

27. *saving Naaman the Syrian.* [2 Kings v. 1, &c.]

29. *and led him—rather, were leading him :—brow, or, with Marg. edge.*

30. *But he passing through, &c.* So John viii. 59. x. 39. Compare John vii. 30. viii. 20. Matt. xxvi. 53, 54.

31—37. *And came down to Capernaum, &c.* [Mark i. 21—28, where see references.]

33. *an unclean devil—read demon, and so ver. 35 and 41, below.* See Matt. iv. 1, *Note 3.*

38, 39. *and entered into Simon's house.* [Matt. viii. 14, 15. Mark i. 29—31.]

40—end. *when the sun was setting, all they that had any sick.* [Matt. viii. 16, 17. Mark i. 32—39.]

41. *Suffered them not to speak : for they knew—or, with margin, suffered them not to say that they knew him to be the Christ.* See on Mark i. 34.

42. *went into a desert place.* Mark says for the purpose of *prayer.*

CHAPTER V.

1—11. [On this section compare Matt. iv. 18—22, and Mark i. 16—20.]

5. *Master, μαριτάρης,* here first, and only in this Gospel, viz. ch. viii. 24, 45. ix. 33, 49. xvii. 13; for which the other Evangelists in the parallel places to these use διδασκαλος or κυριος.

8. *Depart from me for I am a sinful man, O Lord.* So Exod. xx. 19. Judges xiii. 22. 1 Sam. vi. 20. Isa. vi. 5. Compare John xxi. 6, 7. It would appear that the Divinity of Christ was now first discerned by the Apostle; which is confirmed by the difference of the *Title* by which he addresses him here and ver. 5.

10. *Fear not.* See on ch. ii. 10.

11. *they forsook all and followed him.* Matt. xvi. 24 and references.

12. *behold a man full of leprosy.* [Matt. viii. 2—4. Mark i. 40—45.

16. *withdrew himself...and prayed.* See on Matt. xiv. 23.

18—26. *a man which was taken with a palsy.* [Matt. ix. 2—8. Mark ii. 3—12.]

27—end. *and saw a Publican, named Levi, &c.* [Matt. ix. 9—17. Mark ii. 13—22.]

34. *Fast, i. e. mourn,* as Matt. ix. 15.

39. *No man also having drunk old wine.*

Note.—This additional illustration of verses 33—35, is not found in the other Gospels. The sense is that it would not be expected that the predilections for the *old* or Jewish dispensation, which was one of earthly blessing and promises, should suddenly be abandoned for the different calling of the *new*; or more generally, as in the previous illustration ver. 36—38, that young converts yet *weak* in faith are not at once equal to practise the *self-denial* demanded by the spiritual and heavenly character of the Christian profession, and to *bear the cross* after Christ.

CHAPTER VI.

1. *On the second sabbath after the first.*

Note.—*ἡ σαββατὴ διωρισμένη*, i. e. according to some, on the *first Sabbath after the second* (day of unleavened bread)—on which day the wave sheaf was offered, and from which, and not the first, the fifty days were reckoned to Pentecost; whence the intervening Sabbaths might naturally be named with reference to that day. Others understand the *first Sabbath of the second* (month). It should be observed however that the

Vatican MSS. and some others read simply *iv. zaßbaru*, *On a Sabbath*, which derives some confirmation from verse 6, *on another Sabbath*.

—*he went through the corn fields, &c.* [Matt. xii. 1—8. Mark ii. 23—28.]

6—11. *a man whose right hand was withered.* [Matt. xii. 9—14. Mark iii. 1—6.]

12. *continued all night in prayer to God.* See on Matt. xiv. 23; and Note, this was preparatory to choosing the twelve Apostles.

13. *he chose twelve.* [Matt. x. 1—4. Mark iii. 13—19.]

17. *a great multitude...which came to hear him and to be healed.* [Matt. iv. 25. Mark iii. 7—11.] See on Matt. viii. 16, and xiii. 2.

19. *sought to touch him, for there went virtue out of him* (i. e. *healing-power* or *efficacy*): ch. viii. 46. Mark v. 30. See Matt. viii. 3, Note and references.

20. *he lifted up his eyes on his disciples and said, &c.* So in Matt. v. 1, 2, the *disciples*, as distinct from the *multitude*, are particularised as those to whom this discourse following is addressed.

20—end. *Blessed be ye poor, &c.* On this discourse compare the parallel passages in the fuller account Matt. v, vi, and vii: as follows—

20—26. *The Beatitudes*, with Matt. v. 3—12.

27—36. *On Love to enemies*, with Matt. v. 38—end; (but ver. 31 with Matt. vii. 12.)

37—42. *On judging others*, with Matt. vii. 1—5, (but ver. 39 with Matt. xv. 14; and verse 40, with Matt. x. 24, 25.)

43—45. *The good and bad fruit*, with Matt. vii. 15—20.

46—end. *True and false profession*, with Matt. vii. 21—end.

36. *Be ye therefore merciful*,—*οἰκτιρῶν*, a word expressive of the *most tender compassion*; only here and James v. 11, where *tender mercy*; but see *οἰκτιρῶς*, Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12, where only found, except Heb. x. 28. In the Septuagint these words almost constantly render the Hebrew רַחֵם and רַחֲמִים which denote *yearning with compassion*.

38. *shall men give*, lit. *shall they give*, (*men* is not in the original.) Fr. *on vous donnera*: i. e. *shall be given*, not perhaps by men, but certainly by God, as in 2 Cor. ix. 10. See the same idiom *they shall* for *shall be*, ch. xii. 20, and xvi. 9.

40. *everyone that is perfect shall be as his master*,—rather, with Margin, *every one shall be perfected as his master*—*καταρτίζω*, lit. *To fit or unite together as the members of the body*, whence, *To reduce a dislocation*, *To restore, unite*, (as opposed to *σχίσματα*,) see 1 Cor. i. 10, Gal. vi. 1, 2 Cor. xiii. 11; *mend*, Matt. iv. 21; *fit or prepare*, Heb. x. 5, xi. 3, Rom. ix. 22; whence *To complete, perfect*, Matt. xxi. 16, 1 Thess. iii. 10, Heb. xiii. 21, 1 Pet. v. 10, and here. These are all the passages where found; but compare *καταρτισμος*, Eph. iv. 12 with 13; and *κατάρτισις*, 2 Cor. xiii. 9.

CHAPTER VII.

2—10. *And a certain centurion's servant, &c.* [Matt. viii. 5—13.]

8. *set under authority*, i. e. *only subordinate in authority*, and yet able by a word to command the obedience of those under me.

13. *he had compassion on her.* See Matt. ix. 36, clause 1.

14. *and touched the bier, σφός*, only here; not *coffin* with Margin, as the Jews did not use such; the dead being carried to burial covered with a winding sheet. So in the case of Lazarus, John xi., and of Christ himself there was no coffin.

—*I say unto thee, Arise.* See on Matt. viii. 8, and ix. 25.

16. *And there came a fear on all, &c.* Matt. ix. 8, and references.

—*a great Prophet is risen up.* Ch. xxiv. 19. Matt. xxi.

11. John iii. 2. iv. 19. vi. 14. vii. 40. ix. 17. Acts ii. 22.

—*hath visited his people.* See ch. i. 68, clause 2.

19—35. *And John calling unto him two of his disciples, sent them to Jesus, &c.* [Matt. xi. 2—19.]

21. *infirmities, and plagues, and of evil spirits.*

Note.—*Demoniacal possession* is here distinguished alike from ordinary sickness (*νόσος*), and *severe diseases* (*μαστιγών*).

—*he gave sight, or bestowed sight, ἰχαρίζετο*, implying the *grace* and *mercy* of the act. See ch. vii. 42, where (as often elsewhere) to *forgive freely*: and Rom. viii. 32, 1 Cor. ii. 12, where to *give freely*. Only here in this application. On this miracle see Matt. ix. 27, clause 1.

23. *shall not be offended in me, lit. be stumbled at me*, as Matt. xi. 6, which see.

29. *all the people that heard him*, i. e. John; for Christ still speaks in this and the next verse, (not the Evangelist), as appears from the repetition of the term *justified*, ver. 35, where by the Lord, and in evident reference to this verse; and also from the parallel Matt. xi. 12 with 11.

—*justified God*, i. e. acquiesced in the *will* and *purposes* of God, (in the mission of John, and the salvation by Christ,) as *wise* and *just*, (*δικαιῶν*), in being baptized with the baptism of John. Compare the same term Rom. iii. 4.

30. *rejected the counsel of God against themselves,—or with respect to, or towards themselves (us,) i. e. the will, or purpose of God towards them in the mission of John, to lead them to repentance and to faith in Christ, which they rejected or despised (ἠδυσσεύον) in not being baptized of him.*

31. (*And the Lord said.*) These words are not in any of the most ancient MSS. and Versions; which confirms the view of verses 29, 30, as spoken by Christ.

33. *He hath a devil,—read a demon.*

35. *But wisdom is justified of all her children.* See ver. 29 above, on which this saying is a comment: 'God's purposes and ways will ever stand approved and vindicated in the judgment of those who submit to them in humble faith.' Compare John iii. 32, 33.

37. *And behold a woman in the city, &c.*

Note.—There is good reason to conclude with Theophylact and Chrysostom of the ancients, and many of the best modern commentators, that this is a different transaction from that recorded Matt. xxvi. 6, Mark xiv. 3, and John xii. 3, referred to in the margin of most Bibles as parallel: For the latter took place at the close of the Lord's ministry and at Bethany: and the object was also different—*here* merely to shew love for Christ, but *there* with a special reference to his approaching death and burial.

Moreover, there is no evidence for the common opinion that this woman was *Mary Magdalene*, who is evidently mentioned, as for the first time by this Evangelist, in the next chapter, verse 2; and from her circumstances and station in life as *ministering to Christ of her substance*, as well as the persons with whom she is there and always associated, is not likely to have been a person of the habits and character implied in the case of this woman. The possession by *demons* or *evil spirits*, mentioned of her chapter viii. 2, is no evidence of depravity, no more than other severe afflictions.

41. *five hundred pence.* See Matt. xviii. 28.

42. *he frankly forgave them both.* See Eph. iv. 32, Col. ii. 13, iii. 13, where the same term is used ; and compare Hos. xiv. 4. Rom. iii. 24. Eph. ii. 8, 9.

44. *Thou gavest me no water for my feet.* So Gen. xviii. 4. xix. 2. Judges xix. 21.

45. *Thou gavest me no kiss.* 2 Sam. xv. 5. xix. 39. Matt. xxvi. 48. 1 Cor. xvi. 20, &c.

46. *My head with oil thou didst not anoint.* Ps. civ. 15. Eccles. ix. 8. Dan. x. 3. Matt. vi. 17.

47. *Her sins, which are many, are forgiven.* Isa. i. 18. lv. 7. Matt. xviii. 23-27. Rom. v. 20. 1 Cor. vi. 9-11. 1 Tim. i. 15.

—*for she loved much*,—rather, and more literally, *I tell thee, because her sins (which are) many are forgiven, that she hath loved much*:—*οὗ χάριν (gratiâ causâ)* being referred to *αφίενται*, and *οὗ* to *λεγω σοι*. (G. Penn.) See 2 Cor. v. 14, 15. Gal. v. 6. 1 John iv. 19, with 9, 10.

48. *Thy sins are forgiven.* Matt. ix. 2, cl. 2 ; and 6, cl. 1.

50. *Thy faith hath saved thee.* See on Matt. viii. 13 for other instances of the connexion of blessing with *faith*.

CHAPTER VIII.

2. *Mary called Magdalene* : For other mention of her see on Matt. xxvii. 36.

—*out of whom went seven devils*, read *demons*, and note their identity here with *evil spirits*. See Mark xvi. 9, and *Note*.

3. *which ministered unto him of their substance.* See Matt. xxvii. 55, cl. 2 ; and compare 2 Cor. viii. 9.

4—15. *he spake by a parable : A sower went out to sow.* [Matt. xiii. 2—13 and 18—23. Mark iv. 1—20.]

11. *The seed is the word of God.* (In Matt, which see, *the word of the kingdom.*) Col. i. 5, 6. James i. 21. 1 Pet. i. 23—25. Compare also 1 Cor. iii. 6, 7, 9.

15. *in an honest and good heart.* Ps. i. 1, 2. Prov. viii. 33, 34. Acts ii. 41. xvii. 11. 1 Pet. ii. 1, 2. See also on Matt. xiii. 23, cl. 1.

—*having heard the word, keep it,* (in contrast with the foregoing instances where the impression was temporary). Ch. xi. 28. Job xxiii. 11, 12. Ps. cxix. 11, and 127—129. John viii. 31. xiv. 21—24. Col. i. 23. Heb. iii. 12—14. James i. 22—25.

—*bring forth fruit.* See the parallel Matt. xiii. 23, clauses 2 and 3.

—*with patience.* Rom. ii. 7. v. 3, 4. 1 Thess. i. 3. 2 Thess. iii. 5. Heb. x. 36. xii. 1. James i. 3, 4. v. 10, 11. Rev. i. 9. iii. 10. xiii. 10. xiv. 12 with 13.

16, 17. *No man when he hath lighted a candle.* [Mark iv. 21—23.] Matt. v. 14—16, and references ; and x. 26, cl. 2.

18. *for whosoever hath to him shall be given, &c.* [Matt. xiii. 12.]

—*that which he seemeth to have.* Or, with margin, *thinketh that he hath.*

19—21. *Then came to him his mother and his brethren.* [Matt. xii. 46—50. Mark iii. 31—35.]

22—25. *he went into a ship with his disciples.* [Matt. viii. 18 and 24—27. Mark iv. 35—41.]

26—36. *there met him a certain man which had devils long time—read demons,* and so 30, 33, 35, 38. See Matt. iv. 24, *Note.* [Matt. viii. 28—34. Mark v. 1—20.]

29. *the devil*, read *a demon*, as Matt. viii. 31; see also iv. 1, *Note 3*.

31. *not command them to go out into the deep*.

Note.—For *the deep*, read *the bottomless pit*, *αβυσσος*, as uniformly rendered in the Revelation, viz. ix. 1, 2, 11. xi. 7. xvii. 8. xx. 1, 3, where alone it occurs, except here, and Rom. x. 7, which see. The present translation gives the impression that they prayed not to be sent, where afterwards they went, into the lake or sea, (as *the deep* denotes in the only two other places where it occurs, viz. Luke v. 4, where for *βαθος*; and 2 Cor. xi. 25, where for *βυθος*): whereas the real intent of their prayer is plain, not only from the word used, but from the parallel place, Matt. viii. 29, where they ask “Art thou come hither to torment us before the time?”

39. *Return...and shew how great things God hath done unto thee*. See the parallel Mark v. 19.

41—end. *there came a man named Jairus*, &c. [Matt. ix. 18–26. Mark v. 22—end.]

46. *that virtue is gone out of me*, i. e. *healing power*, or *efficacy*. See ch. vi. 19; and Matt. viii. 3, *Note* and references.

48. *thy faith hath made thee whole*. So ver. 50. See on Matt. viii. 13.

51. *save Peter, and James, and John*. See on Matt. iv. 21.

56. *that they should tell no man*. See on Matt. viii. 4, and Mark i. 34.

CHAPTER IX.

1—6. *Then he called his twelve disciples together, and gave them power...and he sent them to preach*. [Matt. x. 1–14. Mark vi. 7–13.

—and authority over all devils, and to cure diseases, read

demons; and note here again the distinction expressly marked between *demoniacal possession* and *diseases* of every kind.

7—9. *Now Herod the tetrarch heard of all, &c.* [Matt. xiv. 1—12. Mark vi. 14—16.]

10—17. *went aside privately into a desert place...and the people, when they knew it, followed him, &c.* 5000 fed miraculously. [Matt. xiv. 13—21. Mark vi. 30—43.]

18—22. *Whom say the people that I am?* [Matt. xvi. 13—21. Mark viii. 27—31.]

23—27. *If any man will come after me.* [Matt. xvi. 24—28. Mark viii. 34, to ix. 1.] See also on Matt. x. 38, 39.

24. *whosoever will save his life ...will lose his life*, read *wishes to save*, and *shall lose*—*will* being here a distinct verb, but in *will lose* only a future sign, as in Matt. and Mark.

26. *whosoever shall be ashamed of me.* See on Matt. x. 32, 33.

28—36. *about an eight days after these sayings, &c.* [Matt. xvii. 1—9. Mark ix. 2—9.] See also remarks on Matt. xvi. 28.

—*went up into a mountain to pray; and as he prayed.* This is mentioned only by Luke. See ch. iii. 21; and Matt. xiv. 23 and references.

29. *and glistering*, lit. *dazzling-like-lightning*, *ἑκαταπύρρον*, only here.

31. *spake of his decease*, *ἔξοδος*, in this sense only again in 2 Pet. i. 15; lit. *a departure* on a journey, as rendered Heb. xi. 22, and so a proof by implication of the separate conscious state of spirits after death.

36. *told no man in those days*, i. e. until after Christ's resurrection: See Matt. and Mark.

37. *when they were come down from the hill, much people*

met him, and, behold, a man of the company cried out, saying, &c. [Matt. xvii. 14-18. Mark ix. 14-27.]

42. *the devil, read the demon, called also here an unclean spirit.*

43. *the mighty power of God.* *μικαλιότης*, elsewhere only Acts xix. 27, (*magnificence*), 2 Pet. i. 16, (*majesty*). Here it is a proof of the divinity of Christ, both from the power having been exerted as his own; and from the disciples being charged to keep it in mind against his approaching sufferings, lest they should infer him from these to be only *Son of Man*.

44. *the Son of Man shall be delivered.* See on Matt. xvi. 21, for other predictions of his death by Christ.

45. *But they understood not this saying.* Compare on Mark ix. 32.

46-48. *a reasoning among them which of them should be greatest.* [Matt. xviii. 1-5. Mark ix. 33-37.]

48. *whosoever shall receive me, receiveth him that sent me.* See Matt. x. 40, clause 2, and references.

—*he that is least among you all, the same shall be great.* See on Matt. xx. 26.

49, 50. *we saw one casting out devils in thy name,—read demons.* [Mark ix. 38-40.]

51. *when the time was come that he should be received up, i. e. of his ascension; αναληψις*, only here; but see the verb *αναλαμβάνω* Mark xvi. 19, Acts i. 2, 11, 22, and 1 Tim. iii. 16, where of the *ascension* of Christ. In the Sept. the noun is found only in 1 Kings ii. 11, where of the *translation* of Elijah.

53. *And they did not receive him, because, &c.* John iv. 9. 2 Kings xvii. 24, &c.

54. *and consume them, even as Elias did.* [2 Kings i. 9-14.]

55. *ye know not what manner of spirit ye are of.* Rom. xii. 19–21. James i. 19, 20, and iii. 17, 18. Compare Jer. xvii. 9.

57–60. *a certain man said unto him, Lord, I will follow thee.* [Matt. viii. 19–22.]

61. *but let me first go bid them farewell, which are at home.* See ch. xiv. 16–20, and 26; and compare 1 Kings xix. 20.

62. *and looking back, is fit, &c.* Ch. xiv. 28–30. xvii. 32, 33. Ps. lxxviii. 8, 9. Heb. x. 38. See also on Matt. xiii. 20, 21.

CHAPTER X.

1–16. *appointed other seventy also,—or seventy others*, additional to the *twelve* appointed ch. ix. 1–6, and Matt. x, which latter, and references, compare with this section.

Note.—There would seem to be a reference in this number to the Jewish order—the 70 elders assistants of Moses (Exod. xxiv. 1, Num. xi. 16, 17); as in the number of the Apostles to the twelve tribes of Israel. See Matt. xix. 28, and references.

2. *The harvest truly is great, &c.* [Matt. ix. 37, 38.]

3. *I send you forth as lambs among wolves.* [Matt. x. 16.]

4. *Carry neither purse nor scrip.* [Matt. x. 9.]

—*salute no man by the way.* So 2 Kings iv. 29; a direction given to urge despatch in their important commission, which would be materially delayed by observing the formal and tedious salutations of the east, on the road; but not forbidding true courtesy, as next verse shows. See Horne's Introduction, vol. iii. part 4, ch. v.

5, 6. *Peace be to this house.* [Matt. x. 12, 13.]

6. *and if the son of peace be there, or a son of peace*, i. e. a fit recipient of the blessing, one of like disposition; a Hebrew idiom of frequent occurrence, as in ch. xvi. 8, Matt. xxiii. 15, 1 Thes. v. 5, 2 Thes. ii. 3, &c. Moreover the article is omitted in almost all the best MSS. and early editions.

7. *And in the same house remain.* [Matt. x. 11.]

—*for the labourer is worthy of his hire.* [Matt. x. 10.]

9. *The kingdom of God is come nigh unto you*, ver. 11. See Matt. iii. 2, clauses 2, 3, *Note* and references.

11, 12. *Even the very dust of your city*, &c. [Matt. x. 14, 15.]

12. *in that day*—i. e. the day of the coming of the kingdom of God mentioned in the preceding verse. See Matt. iii. 2, *Note*.

13—15. *Woe unto thee Chorazin*, &c. [Matt. xi. 20—24.]

15. *shalt be thrust down to hell*,—Gr. *Hades*: See Matt.

16. *He that heareth you heareth me*, &c. [Matt. x. 40.]

17. *even the devils are subject to us*, read *demons*. Ver. 19, and ch. ix. 1.

18. *Satan*. See Matt. iv. 10, *Note*.

—*as lightning fall from heaven*, spoken in anticipation of the event predicted Rev. xii. 7—11; as proved by Eph. ii. 2, and vi. 12, where this emineuce is still assigned to Satan. Compare John xii. 31. xvi. 11.

19. *I give unto you power to tread on serpents*, &c. See on Mark xvi. 18.

20. *rather rejoice because your names are written in heaven*. Exod. xxxii. 32. Ps. lxi. 28. Isa. iv. 3. Dan. xii. 1. Phil. iv. 3. Heb. xii. 23. Rev. iii. 5. xiii. 8. xx. 12. xxi. 27. Compare also Matt. vii. 22, 23, and 1 Cor. xiii. 1, 2.

21, 22. *In that hour Jesus rejoiced in spirit, and said.* [Matt. xi. 25-27.]

23, 24. *Blessed are the eyes which see the things which ye see.* [Matt. xiii. 16, 17.]

25. *a certain lawyer stood up and tempted him.* On this narrative, as far as ver. 28, compare the similar but different ones, Matt. xix. 16-19, and xxii. 35-40, especially the latter.

28. *This do, and thou shalt live.* See on Matt. xix. 17, clause 2, references and Note.

29. *willing to justify himself.* Ch. xvi. 15. Rom. x. 3.

30. *A certain man*, i. e. a Jew, as travelling from Jerusalem where Samaritans were not allowed to go. See ver. 33.

32. *a Levite.* On the difference between these and the *Priests*, see Num. iii. 6-9, and viii. 18-26.

33. *But a certain Samaritan.* See ch. xvii. 16, 18; and John iv. 9, *Note*.

35. *he took out two pence*, i. e. *fifteen pence* of English money, and equal to two days wages of a labourer. See Matt. xviii. 28, with xx. 2.

37. *Go and do thou likewise.* See on Matt. v. 44.

38. *a certain woman named Martha.* John xi. 1, 2. xii. 1, 2.

40. *hath left me to serve alone*, i. e. to do all the offices of hospitality.

41. *Thou art careful*, *μεριμνᾷς*. See Matt. vi. 25, and references there.

42. *But one thing is needful.* Mark x. 21. Ps. xxvii. 4. lxxiii. 25. John xvii. 3. Matt. vi. 33, and xvi. 26, and references in both places.

—*hath chosen that good part.* See, in addition to preceding

clause, Ps. xvi. 4-6. xvii. 14, 15. cxix. 30, 57, 72, 111, 162. Deut. xxx. 19. Josh. xxiv. 15.

—*which shall not be taken away from her.* Ps. xxxvii. 28. cxix. 1, 2. Matt. vi. 20. John x. 27-30. Phil. i. 6. 1 Pet. i. 4, 5.

CHAPTER XI.

1. *as he was praying in a certain place.* See on Matt. xiv. 23.

2-4. *Our Father which art in heaven, &c.* [Matt. vi. 9-13.]

8. *yet because of his importunity he will rise, &c.* See two next verses, and compare ch. xviii. 1-5.

9-13. *Ask and it shall be given to you. &c.* [Matt. vii. 7-11.]

13. *give the Holy Spirit to them that ask him.* Ezek. xxxvi. 37, with 25-27. Luke iii. 21. John iv. 10. xiv. 16, 17. Acts i. 4, with 12-14, and ii. 1, 2. iv. 31. viii. 14, 15. Eph. i. 15-20. iii. 14-19. Gal. iv. 6.

14. *casting out a devil, read demon, and so ver. 15, 18, 19, and 20.*

15-26. *But some of them said, He casteth out devils through Beelzebub.* Gr. *Beelzebul*, and so ver. 18, 19. [Matt. xii. 22-30, and 43-45.]

28. *rather, Blessed are they that hear the Word of God and keep it.* Ps. i. 1-3. cxix. 1-5. See on ch. viii. 15, clause 2, and Matt. vii. 24, and xii. 50.

29-32. *This is an evil generation; they seek a sign.* [Matt. xii. 38-42.]

33. *No man when he hath lighted a candle.* [Matt. v. 15, 16.]

34—36. *The light of the body is the eye, &c.* [Matt. vi. 22, 23.]

35. *that the light which is in thee be not darkness.* Prov. xvi. 25. xxvi. 12. Isa. v. 20, 21. l. 10, 11. 1 Cor. iii. 18—20.

39—41. *Now do ye Pharisees make clean the outside, &c.* [Matt. xxiii. 25, 26.] Mark vii. 1—8.

—*but your inward part is full, &c.* rather, *the inside (of the cup, &c.) is full of your rapine and wickedness*; confirmed by next verse—*that which is without and that which is within*; and the parallel passage in Matthew—*but within they are full of extortion and excess.*

41. *But rather give alms of such things as ye have—or, with Pres. Marg. as you are able*: But rather and lit. *of the contents, τα εσωτα, that which is in them.* See ver. 39, and compare Isa. lviii. 6—8. Dan. iv. 27.

—*all things are clean unto you.* Rom. xiv. 14—18. 1 Tim. iv. 4, 5. Tit. i. 15.

42. *ye tithe mint and rue...and pass over judgment.* [Matt. xxiii. 23.]

43. *ye love the uppermost seats.* [Matt. xxiii. 6.] Ch. xiv. 7—11, and xx. 45—47.

44. *hypocrites, for ye are as graves.* [Matt. xxiii. 27, 28.]

46. *ye lawyers.* See on Matt. xxii. 35, and xxiii. 4.

47—51. *ye build the sepulchres of the prophets, &c.* [Matt. xxiii. 29—36.]

49. *said The Wisdom of God.* So Christ is named 1 Cor. i. 24; for which Matt. has *Behold, I send—*

51. *and the temple, οίκος,* only so rendered here: but see ch. xix. 46, for this sense of the word.

Note.—On this verse see the note on the parallel place Matt. xxiii. 35, with which the text here will agree only reading *απολομινου*, *who will perish*, for *απολομινου*.

52. *ye have taken away the key of knowledge.* [Matt. xxiii. 13.]

53. *to provoke him to speak*, lit. *to speak unadvisedly or rashly*, *απιστοματιζω*, only here. Compare on Matt. xxii. 15.

CHAPTER XII.

1. *to say unto his disciples first of all, Beware, &c. or, to say unto his disciples, First of all beware*—i. e. *Beware especially of the leaven*, as *πρωτον* signifies Matt. vi. 33, Rom. i. 8, iii. 2, &c. [Matt. xvi. 6. Mark viii. 15.]

2—9. *For there is nothing covered that shall not be revealed.* [Matt. x. 26—33.]

10. *but unto him that blasphemeth against the Holy Ghost.* [Matt. xii. 31, 32.]

11, 12. *when they bring you unto the synagogues, &c.* [Matt. x. 19, 20.] Ch. xxi. 12—15.

15. *Take heed, and beware of covetousness.* See on Matt. xiii. 22, clause 3.

—*a man's life consisteth not in the abundance, &c.* Ps. xxxvii. 16. Prov. xv. 16. xvi. 16. Eccles. iv. 6. See also on Matt. vi. 26.

19. *take thine ease, eat, drink, &c.* Eccles. xi. 8, 9. 1 Cor. xv. 32. James v. 5.

20. *thy soul shall be required of thee*, or, with Margin, *do they require thy soul.* Job. xx. 21—23. xxvii. 8, and 16—20. Ps. xxxix 6. xlix. 16—19. lii. 7. Prov. xi. 4. Jer. xvii. 11. James iv. 13, 14. See also ch. xvi. 19, &c.

21. *layeth up treasure for himself, and is not rich toward God.* See ver. 33, below; and Matt. vi. 19, 20, and references.

22—31. *Take no thought for your life, read Be not full of care or anxious about.* See the parallel place [Matt. vi. 25—33.]

25. *with taking thought, rather by being over anxious, or full of care, as ver. 22 and 29.*

29. *neither be ye of doubtful mind, or, with Margin, live not in careful suspense; μιστριζομαι, only here; lit. To be tossed about with the wind, and so To fluctuate in mind.*

32. *it is your Father's good pleasure to give you the kingdom.* See the preceding verse, and the same connexion Matt. vi. 32, 33; and compare Matt. xxv. 34, and references.

33. *Sell that ye have.* See Matt. xix. 21, clause 2.

—*and give alms.* Matt. v. 42, and references.

—*provide yourselves bags which wax not old.* [Matt. vi. 20, 21.]

35. *Let your loins be girded about.* (A general expression for readiness for work, and freedom from all that entangles: compare 1 Kings xviii. 46, 2 Kings iv. 29.) Exod. xii. 11. Eph. vi. 14. 1 Pet. i. 13. 2 Tim. ii. 4.

—*and your lights burning.* See on Matt. xxv. 1, &c.

37. *Blessed are those servants whom the Lord when he cometh shall find watching.* See below ver. 42—46. Mark xiii. 34—37.

38. *in the second watch, or...the third watch.* See Note on Matt. xiv. 25. The second and third watches are here mentioned, as being the dark time of the night: Compare Matt. xxv. 6.

39, 40. *if the good-man of the house had known what hour, &c.* [Matt. xxiv. 42—44.]

42—46. *Who then is that faithful and wise steward.* [Matt. xxiv. 45—51.]

47. *which knew his lord's will, and prepared not himself, shall be beaten with many stripes.* Num. xv. 29—31. Matt. xi. 20—24. John ix. 41. xv. 22—24. James iv. 17.

48. *But he that knew not...shall be beaten with few stripes.* Lev. v. 17—19. Jonah iv. 11. Acts xvii. 30. 1 Tim. i. 13.

—*For unto whomsoever much is given, &c.* Matt. xiii. 12, and xxv. 28, 29.

49. *I am come to send fire on the earth*—explained by ver. 51—53, and alluding to the fiery trials and persecutions then at hand, of which he was himself the first victim; see ver. 50.

—*what will I, if it be already kindled?* i. e. *what wish I but that it were?* or, *what should I have to wish if it were but already kindled?* So Vulg. and Syr. confirmed by next verse, *how am I straitened till it be accomplished!*

50. *I have a baptism to be baptized with.* See on Matt. xx. 22.

—*how am I straitened, or, with Margin, pained, συμφομαι,* applied to seizure with illness Matt. iv. 24, &c.; *to be in a strait,* Phil. i. 23. See on Matt. xxvi. 38.

51. *Suppose ye that I am come to give peace on earth.* ' See on Matt. x. 34—36.

56. *how is it that ye do not discern this time?* [Matt. xvi. 2, 3, *Note.*]

58. *When thou goest with thine adversary, &c.* See on Matt. v. 25.

CHAPTER XIII.

3. *except ye repent ye shall all likewise perish.* Matt. iii. 8, 9. viii. 11, 12. On *repent* see Matt. iii. 2, clause 1.

Note.—There is a primary reference to the approaching terrific desolation at the siege of Jerusalem, as appears from the parable following, ver. 6, &c.

4. *sinner*s, lit. with Margin, *debtors*, *οφειλεις*, as uniformly elsewhere. For this sense of the word see Matt. vi. 12, and compare ch. vii. 41, &c.

6. *A certain man had a fig tree planted.* Ps. lxxx. 8–11. Isa. v. 1, 2. Compare also Matt. xxi. 18, 19.

8, *let it alone this year also.* Exod. xxxiv. 6. Ps. lxxviii. 38. Rom. ii. 4. 2 Pet. iii. 9.

9. *if it bear fruit, well: but if not*—Ps. lxxx. 15, 16. Isa. v. 5–7. See also on Matt. iii. 10.

13. *And he laid his hands on her, and immediately she was made straight.* Matt. viii. 3, *Note* and references.

14. *had healed on the Sabbath day.* On this verse and to 16, see Matt. xii. 10–14.

16. *being a daughter of Abraham.* Ch. xix. 9. Matt. xv. 24, 26. John iv. 22. Acts iii. 26.

— *whom Satan hath bound.* So Job. ii. 6, 7. Acts x. 38. Heb. ii. 14.

17. *and all the people rejoiced.* So ch. xviii. 43. See also on Mark xii. 37.

19. *It is like a grain of mustard seed.* [Matt. xiii. 31, 32.]

21. *It is like leaven.* [Matt. xiii. 33.]

24. *Strive to enter in at the strait gate,* [Matt. vii. 13, 14.]

Note — *Strive*, αγωνίζομαι, here first: lit. *To strain every nerve*, *To strive as in a race* for a prize, as 1 Cor. ix. 25; or in a *warfare* as 1 Tim. vi. 12, 2 Tim. iv. 7, where *to fight*. It occurs besides these places only in John xviii. 36, where *to fight*: Col. i. 29, *to strive*: and iv. 12, *to labour fervently*.

—*many...will seek to enter in and shall not be able*. Prov. i. 24–28. Isa. i. 15. John vii. 34. viii. 21. Rom. ix. 31–33. Heb. xii. 17. See also next verse.

25. *When once the master of the house is risen up, and hath shut to the door*. Ch. xix. 42. Matt. xxv. 10. Ps. xxxii. 6. Isa. lv. 6. 2 Cor. vi. 1, 2. Heb. iii. 15–19,

—*saying, Lord, Lord, open to us, &c.* Matt. vii. 22, 23, and xxv. 11, 12, and references there.

27 *all ye workers of iniquity*, ἰργάται, (so rendered again 2 Cor. 11, 13, and Phil. iii. 2,) is the word for *a labourer* or *workman*, and always implies constant *practice* and *habit*: see Matt. vii. 23, clause 2.

28, 29. *there shall be weeping and gnashing of teeth when ye shall see Abraham, &c.* See Matt. viii. 11, 12, and references.

30. *there are last which shall be first*. See on Matt. xix. 30.

32. *the third day I shall be perfected*. Heb. ii. 10. v. 8, 9.

33. *Nevertheless I must walk to-day and to-morrow, &c.* or *Moreover I must walk, &c.* (ἔτι, as Matt. xxvi. 64, &c.)

Note.—Jesus was then in Galilee, and he here states that he should remain there the full time necessary in order to the work he had to finish; and also to the accomplishment of the purpose of God respecting his being put to death at *Jerusalem*, which should stand notwithstanding all the malice and crafty policy of Herod and others who then sought his life.

34, 35. *O Jerusalem, Jerusalem, which killest the prophets, &c.* [Matt. xxiii. 37–39.]

CHAPTER XIV.

4—6. *Is it lawful to heal on the Sabbath day?* Ch. xiii.
14—16. See on Matt. xii. 10—12.

8. *sit not down in the highest room.* Matt. xxiii. 6. Prov.
xxv. 6, 7.

10. *shalt thou have worship*, i. e. *honour*, δόξα, only so rendered here.

11. *whosoever exalteth himself shall be abased; and he, &c.*
See Matt xxiii. 12, and references.

13. *call the poor, the maimed*, (αἰμαπηγος, only here and ver. 21; *having lost a limb*. Elsewhere κυλλος, which see Matt. xv. 30.) Ver 21. Deut. xiv. 28, 29. Job xxix. 11—16. Acts ii. 44, 45. Rom. xii. 13, 16.

14. *thou shalt be recompensed.* Prov. xix. 17. Isa. lviii. 6—11. Matt. x. 42. Mark x. 21. Luke xvi. 9. 1 Tim. vi. 17—19.

—*at the resurrection of the just.*

Note.—The Jews believed that there would be two resurrections, the first at the coming of the Messiah, and establishment of his kingdom on earth, to which first resurrection the Lord here alludes, (see Bloomfield): and so confirms this expectation, only as connected with his *second*, not his first coming; which other passages more plainly assert: See ch. xx. 35. John v. 29. 1 Cor. xv. 23. 1 Thess. iv. 16. Rev. xx. 4—6. Compare also ch. xx. 36, and Ps. xlix. 14, and Isa. xxvi. 14, 19.

15. *Blessed is he that shall eat bread in the kingdom of God.*

Note.—This remark was suggested by the mention of the *resurrection of the just*; the joys of which period, and of Christ's kingdom, are constantly compared to a *feast* or *great supper*, as next verse, and Isa. xxv. 6—8, Matt. xxii. 2—4, xxv. 10, Rev. xix. 9, &c. See also Matt. xxvi. 29.

16—24. *A certain man made a great supper.* On this Parable compare the similar Parable, Matt. xxii. 1—10.

26. *If any man come to me and hate not, &c.* Deut. xiii. 6—10. xxxiii. 9. Matt. x. 37.

—*yea and his own life also.* Ch. xvii. 33. Acts xx. 23, 24. Rev. xii. 11. See also on Matt. x. 39.

27. *whosoever doth not bear his cross.* See on Matt. xvi. 24.

28. *and counteth the cost.* Ver. 33. Ch. ix. 57—62. Prov. xxiv. 27. Matt. xiii. 20, 21, xx. 21, 22. John xvi. 1—4. 1 Thess. iii. 4, 5.

34, 35. *Salt is good ; but if, &c.* [Matt. v. 13.]

CHAPTER XV.

1. *Then drew near unto him all the publicans and sinners for to hear him.* So Matt. ix. 10, &c. See chap. vii. 29—34.

4—6. *What man of you having an hundred sheep, &c.* See on Matt. xviii. 12, 13.

7. *joy shall be in heaven over one sinner that repenteth,* Ver. 10. ch. v. 32. See on Matt. xviii. 11. On *repenteth* see Matt. iii. 2, clause 1.

8. *ten pieces of silver, or ten drachmas, a coin the eighth part of an ounce, and equal to a Roman penny, or sevenpence halfpenny ;* Matt. xviii. 28. (*Margin.*)

10. *in the presence of the angels of God.* See Matt. xviii. 10, and references.

13. *took his journey into a far country.* Eph. ii. 11, 12, 13.

—*and there wasted his substance with riotous living,* (lit. in an abandoned course of life, ἀσώτως, irreclaimable, beyond the

hope of being saved.) Rom. i. 28, 32. Eph. ii. 2, 3. iv. 17—19. 1 Pet. iv. 3, 4.

14. *there arose a mighty famine in that land.* Compare Amos viii. 11, 12. Isa. lv. 2.

17. *when he came to himself.* Eccles. ix. 3. Jer. xxxi. 19. Lam. i. 7. Acts ii. 37.

18. *I will arise and go to my Father, and will say, &c.* Compare Deut. xxx. 1—3. Hos. v. 15, with vi. 1—3, and xiv. 1, 2. Isa. lv. 7.

—*I have sinned.* See on Matt. iii. 6, clause 2.

20. *When he was yet a great way off his father saw him, &c.* Job xxxiii. 14—28. Ps. lxxxvi. 5, 15. ciii. 8—11. Mic. vii. 18, 19. Rom. v. 8. 2 Cor. v. 19. Eph. ii. 13—18. 1 John iv. 8—10

24. *this my son was dead, &c.* Ver. 32. Eph. ii. 1, and 4, 5; and v. 14. 1 Tim. v. 6. Rom. vi. 21—23.

—*he was lost and is found.* Ver. 6, 9. See on Matt. xviii. 11, 12.

28. *And he was angry and would not go in.* See ver. 2, and ch. xix. 7. Acts xi. 2, 3. xiii. 45. xxii. 21, 22. 1 Thess. ii. 16.

31. *Son, thou art ever with me, and all that I have is thine.* Rom. ix. 1—5. xi. 1—5, and 13—21. xv. 26, 27. Isa. liv. 9, 10. Jer. xxxi. 35—37.

CHAPTER XVI.

1. *And he said also unto his disciples, There was a certain rich man.*

Note.—The three preceding parables were spoken to the

Pharisees and Scribes (xv. 2, 3,) but this to his *disciples* as being intended to illustrate and enforce *Christian* responsibility.

—*was accused*, διαβαλλομαι, only here. Usually of *false* accusation, though not here. See διαβολος, Matt. iv. 1, Note (3.)

—*which had a steward*. See Matt. xxv. 14, 15, and references.

2. *give an account of thy stewardship*. Ch. viii. 18. Matt. xii. 36. Rom. xiv. 12. See also on Matt. xxv. 19.

6. *An hundred measures*, βατες, a measure containing nine gallons three quarts: See Ezek. xlv. 10, 11, 14. (Pres. Marg.)

—*Take thy bill*, rather *bond*, γραμμα, Vulg. cautionem.

Note.—This appears to have been a writing on the part of the tenant in the form of an *engagement*, binding him to pay so much either in money or, as here, in kind: and so the Landlord's security against the tenant, whereas *bill* conveys the idea of a claim by the Tenant against the Landlord. In this view the steward was conferring on the tenants a lasting advantage in lowering their rent, and so might well expect the return mentioned ver. 4.

7. *An hundred measures of wheat*, κορος, containing about fourteen bushels and a pottle. (Present Margin.)

8. *And the lord commended the unjust steward*, i. e. *The Landlord*, or *Master* of the Household, as in ver. 3, 5. The Parable ends at *wisely*, and thenceforth Christ speaks in his own person.

—*the children of this world*. Ps. xvii. 14. Matt. xiii. 38. John viii. 23. Rom. xii. 2. Gal. i. 4.

—*the children of light*. John xii. 36. Ephes. v. 8. 1 Thess. v. 5.

9. *Make to yourselves friends of the Mammon*, (or, with Margin, *the riches*, as Matt. vi. 24). See Matt. vi. 19, cl. 2.

—*when ye fail*, i. e. *when ye die*, lit. *leave* (*the world under-*

stood): *καλῶντι*, as Sept. of Gen. xxv. 8, &c., and frequently in Greek writers, usually with the addition of *βίαις*. The expression is used here as best answering to the steward's *failing* in the Parable. Elsewhere only ch. xxii. 32, and Heb. i. 12, where also to *fail*.

—*they may receive you*, i. e. the *friends* so made, still carrying out the idea of the Parable ver. 4; an idiom for *ye shall be received*, as ch. vi. 38: but at the same time implying that the persons relieved shall be *witnesses* to the Christian's having lived by faith and had his treasure in heaven: See the first clause and Matt. xxv. 34—40.

10. *He that is faithful in that which is least*, &c. Matt. xxv. 21, and 28, 29.

12. *who shall give you that which is your own*, i. e. the reward promised to fidelity, which would have been *yours* on resigning your trust—the *true riches* of ver. 11.

13. *No servant can serve two masters*. [Matt. vi. 24.]

14. *the Pharisees also who were covetous*. Matt. xxiii. 14. Tit. i. 10, 11.

15. *which justify yourselves before men*. See references to Matt. vi. 1.

—*but God knoweth your hearts*. 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. vii. 9. Jer. xvii. 9, 10.

—*that which is highly esteemed among men is abomination*, &c. Ps. x. 3. xlix. 11—13. ch. xviii. 9—14. Rom. ix. 30—33, and x. 3. 1 Cor. i. 26—29.

16. *The Law and the Prophets were until John; since that*, [Matt. xi. 12, 13.]

17. *easier for heaven and earth to pass than*—[Matt. v. 18.]

18. *Whosoever putteth away his wife*. [Matt. v. 32.]

22. *was carried by the angels*. See on Matt. xviii. 10, cl. 1.

Note.—This Parable describing the state entered on immediately on death, and not that after the resurrection, is decisive as to the fact of *conscious existence* in the interval.

—into *Abraham's bosom*. Compare ch. xiii. 28, 29.

Note.—This expression conveys the idea of a Feast at which, according to ancient custom, the guests reclined on a sofa or *triclinium* (accommodating three persons) resting on the left elbow, when the feet of the first were extended behind the back of the second, and thus the head of the latter was *on the breast* of the former. See John xiii. 23, 25, in the first of which the word is *καλπος*, as here, and in the second *συνθος*. Hence it is the emblem of mutual participation and perfect equality, as in John i. 18.

23. *And in hell, or Hades*. See Matt. xi. 23, cl. 2, *Note*.

—*being in torments*. This is added as not being necessarily implied in *Hades*, which was also the receptacle of the spirits of the blessed; consisting, according to the belief of the Jewish Church, (which our Lord here confirms), of two regions—*Paradise* and *Gehenna*; which view of the separate state is found also, with other fragments of Scripture truth, in the writings of the ancient Greeks and Romans. On *Paradise* see also ch. xxiii. 43, *Note*; and on *Gehenna*, Matt. v. 22, *Note*.

25. *in thy life time receivedst thy good things*. Ch. vi. 24, 25. xii. 15–21. Matt. xix. 23, and references.

—*but now he is comforted*. Job. iii. 17–19. Rev. vii. 13–17. xiv. 13.

29. *They have Moses and the prophets; let them hear them*. Deut. xxx. 11–15, 19. Ps. xix. 7–11. John i. 45. v. 39, and 45–47. Acts x. 43.

31. *neither will they be persuaded, though one rose from the dead*. Compare Matt. xxvii. 62–end, and xxviii. 4, with 11–15. Acts iv. 1, 2, and 10–18, and v. 30–33, with John xii. 10, 11.

CHAPTER XVII.

1. *It is impossible but that offences will come*, i. e. *occasions-of-stumbling*, as Matt. xiii. 41, where see Note 2. So next verse *cause-to-stumble*, i. e. ensnare into apostacy or commission of sin. [Matt. xviii. 6, 7.]

3—4. *If thy brother trespass against thee*, &c. See Matt. xviii. 15, and 21, &c.

5. *Increase our faith*. Ver. 6. Acts vi. 8. xi. 24. Rom. iv. 19, 20. Eph. vi. 16. 1 Thess. iii. 10. 2 Thess. i. 3, 4, 11. Heb. x. 22, 23. James i. 6. 1 Pet. v. 9. Compare Rom. xiv. 1; and see on Matt. viii. 13 and 26.

6. *If ye had faith as a grain of mustard seed*. [Matt. xvii. 20.]

9. *I trow not*, i. e. *I think not* (δοκῶ).

10. *say, We are unprofitable servants*. 1 Chron. xxix. 14—16. Job xxii. 2, 3. xxxv. 5—7. Ps. xvi. 2, 3. Rom. iii. 27. 1 Cor. iv. 7. xv. 10.

11. *he passed through the midst of Samaria and Galilee*, or *he passed in the midst between*, i. e. on the confines of both, and so by the Jordan to Jericho, (ch. xix. 1,) and thence to Jerusalem. Compare ch. ix. 51, 52, and John iv. 3, 4, 9, and Matt. x. 5.

12—14. *ten men that were lepers*. See on Matt. viii. 2—4.

16. *and he was a Samaritan*. See John iv. 9, *Note*.

18. *save this stranger*, or *alien*, ἀλλογενής, only here. Compare ch. x. 30—33.

19. *thy faith hath made thee whole*. See on Matt. viii. 13.

20. *The kingdom of God cometh not with observation,—*

παρατήσεις, only here : but *παρατηρω*, ch. vi. 7, Acts ix. 24, &c. where *To watch* :—i. e. so as to be *observed* and *looked for* by the world and persons such as *the Pharisees* whom the Lord here addresses, on whom he shall come as a thief in the night ; as explained next verse, and 26–30. But by his disciples it will have been both observed and expected : See ver. 22, 23, and ch. xxi. 28–31, and 1 Thess. v. 4.

21. *for, behold,—or lo*, as *ιδου* twice before in this verse.

—*The Kingdom of God is within you*, or, with the Margin, *among you* ; Fr. *au milieu de vous* ; i. e. *within you as a people or nation*, (not as individuals), and unknown to you : Compare John i. 26. The usual reference to Rom. xiv. 17, is forbidden both by the persons here addressed, and by the context, which decidedly refers to Christ's *second coming* : See ver. 24, 26, &c.

22. *when ye shall desire to see one of the days of the Son of Man*. Matt. ix. 15. xxiv. 21, 22. John xvi. 20–22. Comp. ch. xviii. 3.

23. *they shall say to you, See here*. [Matt. xxiv. 23, 24.]

24. *For as the lightning, &c*. [Matt. xxiv. 27.]

25. *But first must he suffer*. For other prophecies of his sufferings by Christ see on Matt. xvi. 21.

26, 27. *And as it was in the days of Noe*. [Matt. xxiv. 37, 38.]

28–30. *as it was in the days of Lot*. [Gen. xix.] 2 Pet. ii. 6–9. Jude 7.

—*they did eat, they drank, they married, &c*. Ch. viii. 14. xiv. 18–20. xxi. 34. 2 Pet. iii. 4. Gen. xix. 14.

30. *when the Son of Man is revealed*, *αποκαλυπτω*, here first of the second coming of Christ ; but compare 1 Cor. iii. 13, and 1 Pet. i. 5 : and *αποκαλυψις*, 1 Cor. i. 7, where *coming* ; 2 Thess. i. 7, *revealed* ; 1 Pet. i. 7, *appearing* ; and 13, *revelation*.

31. *he which shall be on the house-top, &c.* [Matt. xxiv. 17.]

32. *Remember Lot's wife.* [Gen. xix. 17, 26.] See on ch. ix. 62.

33. *Whosoever shall seek to save his life.* See on Matt. x. 39.

—*shall preserve it, ζωογονῆσαι*, only here and Acts vii. 19, where *to live*: a stronger word than *save*, lit. *shall generate it* (anew); and so in Acts vii, *to the end they might not multiply, or continue the race.*

34—36. *the one shall be taken and the other shall be left.* [Matt. xxiv. 40, 41.]

37. *Whosoever the body is, thither &c.* [Matt. xxiv. 28. Job xxxix. 30.]

CHAPTER XVIII.

1. *And he spake a parable unto them.*

Note.—This Parable is connected with the discourse preceding respecting the coming of Christ, as appears from verse 8, where it were better the division of the chapters had been made.

—*that men ought always to pray*, (read that **THEY** ought always to pray, or lit. *on the necessity of always praying.* By *always* is meant *perseveringly* in opposition to *fainting*; explained by *continual* ver. 5.)—Ch. xi. 5—8. xxi. 36. Eph. vi. 18. Col. iv. 2. 1 Thess. v. 17. 1 Pet. iv. 7. See also on Matt. vii. 7.

3. *Avenge me of mine adversary*, (*αυτῶν*, compare 1 Pet. v. 8. *Gr.* and *Note* on Matt. iv. 10.) Ps. ix. 19, 20, and x. 1, 2, 12—15. xiii. 1, 2. cxix. 84. ch. xvii. 22. Rev. vi. 9—11. See ver. 7.

7. *And shall not God avenge his own elect.* Deut. xxxii.

36. Ps. ix. 12. x. 17, 18. lviii. 10, 11. Isa. lxiii. 1-4. 2 Thess. i. 6-10. Rev. xi. 15-18.

—*though he bear long with them*, (or, *though he linger or delay long with respect to them*: μακροθυμία, usually to be long suffering or forbearing as to the wicked; but for this sense see Eccles. xxxii. 22, or xxxv. 18, Sept. There may be an allusion also to the Lord's forbearance towards the adversary).—Heb. x. 35-37. James v. 7, 8. 2 Pet. iii. 9.

8. *he will avenge them speedily*. Ps. xli. 5-7. lxx. all. Rev. xxii. 12 and 20. See also on verse preceding.

—*shall he find faith on the earth?* Matt. xxiv. 12, and 22; and xxv. 5. Comp. 1 Thess. v. 5, 6. Heb. x. 23-25.

9. *which trusted in themselves that they were righteous and despised others*. Ch. xv. 29, 30. xvi. 15. Prov. xxx. 12. Isa. lxv. 5.

10. *one a Pharisee, and the other a Publican*. See Notes on Matt. xv. 1, clause 2; and xviii. 17, cl. 3.

11. *extortioners, unjust*—ἀρπαγῆς, ἄδικοι, the former denoting injury by force, the latter by fraud.

12. *I give tithes of all that I possess*. See Matt. xxiii. 23; and Note that it does not appear from the Jewish Law that all property was tithed, but only cattle and the principal produce of the earth, corn, wine, and oil, (see Lev. xxvii. 30-33, Deut. xiv. 22, 23, Neh. xiii. 5): which makes the *self-righteousness* of this boast the more evident. The *two fasts* weekly were also super-erogatory, and, no doubt, done in the same spirit.

13. *God be merciful to me*, ἐλεησέ με, only here and Heb. ii. 17, where *to make reconciliation for*, denoting the mercy and reconciliation through the means of the appointed sacrifice, to which therefore, in this Prayer, the Publican had respect: confirmed by the word *justified* next verse, which see.

14. *justified rather than the other, (i. e. and not the other.* See the same idiom Gen. xxxviii. 26. 1 Sam. xxiv. 17). See Rom. iii. 20-26, and v. 9.

—*every one that exalteth himself shall be abased, &c.* See on Matt. xxiii. 12.

15, 16. *And they brought unto him also infants.* [Matt. xix. 13, 14. Mark x. 13, 14.]

17. *Whosoever shall not receive the kingdom of God as a little child.* [Mark x. 15.] See Matt. xviii. 1-5, 10.

18-30. *And a certain ruler asked him, saying, Good Master, &c.* [Matt xix. 16-end. Mark x. 17-30.]

31-34. *Then he took unto him the twelve, and said, Behold, we go up to Jerusalem, &c.* [Matt. xx. 17-19. Mark x. 32-34.]

35-end. *as he was come nigh unto Jericho, a certain blind man, &c.* [Matt. xx. 29-end. Mark x. 46-end.]

Note.—It may be a question whether this miracle and that mentioned in the passages marked as Parallel are the same; inasmuch as *Matthew* and *Mark* state that the miracle was performed on leaving Jericho. *Matthew* also mentions *two* blind men, which however is equally reconcileable with Luke as with Mark, who also mentions only one—probably the one best known. The *multitude* mentioned here by Luke, ver. 36, would certainly agree better with the occasion of Christ's departure than entry: and, after all, perhaps the text here may be read—*when Jesus was nigh Jericho*, after leaving, which would remove all difficulty. See Bloomfield and Townsend.

CHAPTER XIX.

1. *and passed through Jericho,—read, was passing.*

2. *chief among the Publicans.* See Note on Matt. xviii. 17, cl. 3.

5. *and said unto him, Zacchæus, make haste and come down, &c.*

Note.—In the Lord's knowledge of the name and circumstances of Zacchæus there is another proof of his Omniscience. See Matt. ix. 4, and references.

7. *That he was gone to be a guest with a man that is a sinner.* See on Matt. ix. 11.

8. *I give to the poor, i. e. I do (hereby) give—I am ready to give,* indicating the change which that day passed on him (verse 9,) not that he had been used so to do previously.

—*I restore him fourfold.* Compare Exod. xxii. 1. 1 Sam. xii. 3. 2 Sam. xii. 5, 6. Prov. vi. 30, 31.

9. *is salvation come to this house.* John iv. 53. Acts xi. 14. xvi. 32–34, and xviii. 8.

—*forsomuch as he also is a Son of Abraham.* See on ch. xiii. 16; and compare also Gal. iii. 7, 29.

10. *to save that which was lost.* See on Matt. xviii. 11, 12.

11. *they thought that the kingdom of God should immediately appear.* So Acts i. 6. See Note on Matt. iii. 2, cl. 2.

12. *to receive for himself a kingdom, i. e. to receive institution to a kingdom, as proved by ver. 15, which dates the administration of the kingdom from his return.* His kingdom on earth is also intended as evident from the rewards distributed ver. 17, 19, compared with Rev. ii. 26, 27. See on ch. xxii. 29. [On this Parable to ver. 27, compare the similar one Matt. xxv. 14–30.]

13. *ten pounds.* The *mina* here translated *a pound*, is 12½ ounces, which according to five shillings the ounce is £3. 2s. 6d. (*Pres. Margin*).

14. *we will not have this man to reign over us.* Ch. xx. 14. John i. 11. xix. 15. Compare Gen. xxxvii. 8, and Acts vii. 35.

15. *he commanded these servants to be called unto him.* See (in addition to the parallel Matt. xxv. 19,] ch. xvi. 2, and references.

21. *an austere man, αυστηρος, i. e. a hard man* as is the common phrase, and in Matt. xxv. 24, where σκληρος.

29—40. *when he was come nigh to Bethphage...he sent two of his disciples, &c.* [Matt. xxi. 1—11. Mark xi. 1—10. John xii. 12—16.]

41. *he beheld the city and wept over it, saying, &c.* Compare Matt. xxiii. 37—end.

42. *If thou hadst known, even thou, at least in this thy day.* Deut. v. 29. xxxii. 28, 29. 2 Cor. vi. 1, 2. Heb. iii. 7—13.

—*but now they are hid from thine eyes.* See Matt. xiii. 10—15.

43. *shall cast a trench about thee—(or, a rampart, χαράξ, only here; but frequently in the Sept. as Isa. xxxvii. 33, where a bank, and Jer. xxxiii. 4, where mounts, &c. in accurate agreement with the event: See Josephus lib. v. ch. xii. § 1, 2, who calls it τείχος, a wall.)* Isa. xxix. 3, 4. Jer. iii. 2—6.

44. *And shall lay thee even with the ground.* Matt. xxii. 7, and xxiv. 2, references and Note.

—*because thou knewest not the time of thy visitation.* See on ver. 42. Ch. xii. 56. Dan. ix. 24; and contrast ch. ii. 25, 38, of this Gospel.

Note.—Visitation, ιερισκη, in this sense only 1 Pet. ii. 12, which defines it here of judgment: elsewhere only Acts i, 20, and 1 Tim. iii. 1, where for the office of a Bishop or Overseer in the Church. Compare, in reference to this passage, the term ιερισκός as applied to Christ 1 Pet. ii. 25, with Rev. ii. 2, 5.

45. *And he went into the temple and began to cast out them*

that sold, &c. [Matt. xxi. 12, 13. Mark xi. 15-17.] John ii. 13-17.

47. *But the chief priests, &c. sought to destroy him.* [Mark xi. 18.] Compare Matt. xxi. 42, cl. 1, and references.

48. *all the people were very attentive to hear him*—lit. with Margin, *hanged on him listening to him.* So Mark xii. 37, and the instances there referred to.

CHAPTER XX.

1-8. *the chief priests, &c. spake unto him, saying, Tell us, by what authority doest thou these things?* [Matt. xxi. 23-27. Mark xi. 27-end.]

9-19. *A certain man planted a vineyard.* [Matt. xxi. 33-46. Mark xii. 1-12.]

20-26. *And they watched him and sent forth spies, &c.* [Matt. xxii. 15-22. Mark xii. 13-17.]

27-40. *Then came to him certain of the Sadducees which deny that there is any resurrection.* [Matt. xxii. 23-33. Mark xii. 18-27.] For the *Sadducees*, see Note to Matt. xvi. 1.

36. *Neither can they die any more.*—Isa. xxv. 8. Hos. xiii. 14. John xi. 25, 26. 1 Cor. xv. 26 and 42, and 50-55. Rev. xxi. 4.

—*they are equal unto the angels.*

Note.—*ἰσάγγελοι*, only here: But according to the analogy of the language it should be rendered *like unto the angels* (as *ισθιος*, *like unto God*, not *equal to*):—that is, like to the angels in this particular; for in others the Scriptures teach that the redeemed are above angels; See Heb. i. 14. ii. 16. 1 Cor. vi. 3. Rev. vii. 9 with 11. Matthew and Mark read *ὡς ἄγγελοι*, *as angels*.

—*and are the children of God, being, &c.* Rom. viii. 11, 16—19. 1 Cor. xv. 44—49. 1 John iii. 2. See also *Note* to ch. xiv. 14, cl. 2.

41—44. *How say they that Christ is David's Son? or, that the Messiah is—*[Matt. xxii. 42—end. Mark xii. 35—37.]

45—end. *Then...he said unto his disciples, Beware of the Scribes.* [See this discourse in full Matt. xxiii. all. Mark xii. 38—40.]

CHAPTER XXI.

1—4. *saw the rich men casting their gifts into the treasury.* [Mark xii. 41—end.]

5—11. *And as some spake of the temple, &c.* [Matt. xxiv. 1—8. Mark xiii. 1—8. Note, The parallel accounts of this prophecy following are Matt. xxiv, and Mark xiii, to which reference is here made in sections.]

9. *and commotions, ἀναταραξία, that unsettled state* which arises from sedition and faction, wherein the laws cease to be regarded and things are carried by force and violence. It occurs elsewhere only in 2 Cor. vi. 5, and xii. 20, where *tumults*: and 1 Cor. xiv. 33, and James iii. 16, where *confusion*.

—*is not by and by, or immediately.*

12—19. *But before all these, they shall lay their hands on you.* [Matt. xxiv. 9—13. Mark xiii. 9—13.]

Note Matt. xxiv. 14, and Mark xiii. 10,—inserted between these sections—predicting a general *preaching of the Gospel* before the end.

20—24. *And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh.* In Matt.

and Mark, *When ye shall see the abomination of desolation—* [Matt. xxiv. 15–22. Mark xiii. 14–20.]

22. *For these be the days of vengeance, that all things which are written may be fulfilled.* This is not in Matt. or Mark. See Dan. ix. 26, 27, and xi. 36; and compare Isa. x. 22, 23.

24. *Jerusalem shall be trodden down of the Gentiles—or trodden (παταμινη) i. e., occupied as by conquerors:* So Rev. xi. 2; compare 1 Macc. iii. 52, and iv. 60, which, however, for *πατω* have *κατα-πατω*. Note—This verse is not in the other Gospels.

—*until the times of the Gentiles be fulfilled*—i. e. when the times of the four great Gentile Monarchies predicted by Daniel (chs. ii and vii.) shall have expired, and the fifth or kingdom of Christ shall be set up in their place and the Jews shall be restored. So Lightfoot, Whitby, and Newton, in Bloomfield. Rather, until “*the time, times, and half*” of Dan. xii. 7, are fulfilled, (i. e. *one year, two years, and half*, according to ch. iv. 32): which is also the period of the *treading down* of Jerusalem. See Rev. xi. 2, 3, where these $3\frac{1}{2}$ *times*, or years, are expressed by *42 months*, and *1260 days*. Compare also Rom. xi. 25.

25—28. *And there shall be signs in the sun, &c.* [Matt. xxiv. 29–31. Mark xiii. 24–27.]

26. *which are coming on the earth—or, the world, σικουμινη*, as always elsewhere.

—*the powers of heaven, or the heavens.* See the Note in Matthew.

28. *lift up your heads, for your redemption draweth nigh,—* *απολυτρωσις*, here first; elsewhere Rom. iii. 24. viii. 23. 1 Cor. i. 30. Ephes. i. 7, 14. iv. 30. Col. i. 14. Heb. ix. 15. xi. 35; in all which *redemption*, except the last, where

deliverance. For the other related terms see Matt. xx. 28, clause 2.

Note.—This verse, of which the Parable following is an illustration, is not in the other Gospels.

29—33. *Behold the fig-tree, and all the trees.* [Matt. xxiv. 32—35. Mark xiii. 28—31.]

34—36. *And take heed to yourselves lest, &c.* [Matt. xxiv. 36—end. Mark xiii. 32—end.]

—*lest at any time your hearts be overcharged with surfeiting, &c.* Rom. xiii. 11—13. 1 Thess. v. 4—7. 1 Pet. iv. 7.

—*and cares of this life.* See on Matt. xiii. 22.

35. *as a snare shall it come on all them, &c.* Ps. lxxiii. 19, 20. Isa. xxiv. 17, 18, with 23. 1 Thess. v. 2, 3. 2 Pet. iii. 10. Rev. vi. 12—17.

36. *Watch ye therefore, and pray always.* See, (in addition to the parallels Matt. xxiv. 42, &c., and Mark xiii. 33, 37), ch. xviii. 1, and references.

—*And to stand before the Son of Man.* Psalm i. 5. l. 3—5. Matt. x. 32. Mal. iii. 2. 1 Thess ii. 19. Jude 24.

CHAPTER XXII.

1, 2. *Now the feast of unleavened bread drew nigh.* [Matt. xxvi. 1—4. Mark xiv. 1, 2.]

3—6. *Then entered Satan into Judas.* [Matt. xxvi. 14—16. Mark xiv. 10, 11. John xiii. 2, 26, 27.] John vi. 70, 71. xvii. 12. Acts i. 25.

4. *and captains, i. e. of the temple, as* Acts iv. 1, and v. 24.

7—13. *Then came the day of unleavened bread.* [Matt. xxvi. 17—19. Mark xiv. 12—16.]

14—20. *And when the hour was come he sat down, &c.* [Matt. xxvi. 20, and 26—29. Mark xiv. 17, and 22—25.]

15. *With desire I have desired, i. e. with Margin, I have heartily desired.*

21—23. *But, behold, the hand of him that betrayeth me.* [Matt. xxvi. 21—25. Mark xiv. 18—21.]

24—27. *And there was also a strife among them, which... should be...greatest.* [Matt. xx. 25—28. Mark x. 42—45.]

Note.—If this be the same occasion as that recorded in the places here referred to as parallel (as a comparison of the passages would infer), *there was, οὐκ ἦν*, should be *there had been*, i. e. on the road, coming up to Jerusalem; or the order of narration here may be accounted for by the Lord's reverting again to the circumstance.

28—30. *Ye are they which have continued with me in my temptations*—i. e. *trials* or *sufferings*, *πειρασμοί*, as Acts xx. 19, 1 Pet. i. 6, &c. always however rendered *temptation* (except once, 1 Pet. iv. 12, where *to try*, i. e. *for trial*):—*sufferings* being the principal *test* of faith and *temptation* to apostacy, and thence named *trials*. [Matt. xix. 27, 28.]

29. *And I appoint unto you a kingdom.* Matt. xx. 20—23. 2 Thess. i. 4, 5. 2 Tim. ii. 12. See also Matt xxiv. 47, and references.

—*as my Father hath appointed me.* Ch. xix. 12. Ps. ii. 8. Dan. vii. 13, 14. Phil. ii. 9—11. Rev. iii. 21. v. 6—12.

30. *That ye may eat and drink at my table, &c.* See ch. xiv. 15, and *Note*.

31—34. *Simon, behold, Satan hath desired, i. e. hath asked, ἔκαιτεν*, namely *of God*, as in Job's case ch. i. 9—12, and ii. 4—6. [Matt. xxvi. 31—35. Mark xiv. 27—31.]

—*to have you, i. e. to have you all, υμᾶς*, but principally Peter: confirmed by next verse—*strengthen thy brethren*; and

the parallel places which instead of this sentence read—“ *All ye shall be offended because of me this night.*”

32. *But I have prayed for thee.* See John xvii. 9, and references.

—*when thou art converted,*—or *restored*, lit. *have returned*, επιστρέφω, applying to *recovery* from any fall as well as to *primary conversion*.

—*strengthen thy brethren*, i. e. *establish*, στενρίζω, as elsewhere except ch. ix. 51, (*steadfastly set*); and xvi. 26, (*fixed*); and Rev. iii. 2, (*strengthen*),

35—38. *When I sent you without purse, &c.* Ch. ix. 1—3, and x. 1—4.

Note.—In this passage the Lord merely intended to say that the peace and security the disciples had hitherto enjoyed were about to be exchanged for danger and persecution; as appears from verse 38, where, seeing they took him literally, he corrects their mistake as he does again afterwards more plainly verses 49—51.

37. *And he was reckoned among the transgressors.* [Isa. liii. 12.] Mark xv. 28. For other Prophecies fulfilled in Christ's last sufferings see on Matt. xxvi. 24.

39—46. *and went, as he was wont, to the Mount of Olives.* [Matt. xxvi. 30, and 36—46. Mark xiv. 26, and 32—42.] Compare John xviii. 2.

47—53. *And while he yet spake, behold a multitude, &c.* [Matt. xxvi. 47—55. Mark xiv. 43—50. John xviii. 1—11.]

54—62. *And Peter followed afar off. And when they had kindled a fire... Peter sat down, &c.* [Matt. xxvi. 57, 58, and 69—end. Mark xiv. 53, 54, and 66—end. John xviii. 12—18, and 25—27.] On verses 59, 60, see *Note* to Mark xiv. 69.

63—65. *And the men that held Jesus mocked him, &c.* [Matt. xxvi. 67, 68. Mark xiv. 65.]

66—end. *And as soon as it was day, the elders, &c. led him to their council, saying.* [Matt. xxvi. 59–66. Mark xiv. 55–64. John xviii. 19–23.]

70. *Ye say that I am—i. e. Ye say rightly,* as appears from the next verse.

CHAPTER XXIII.

1—4. *and led him unto Pilate, &c.* [Matt. xxvii. 1, 2, 11. Mark xv. 1, 2. John xviii. 28–38.]

4. *I find no fault in this man.* See on Matt. xxvi. 60.

5—15. *beginning from Galilee to this place. When Pilate heard of Galilee, &c.* This section, respecting Jesus' examination before Herod, is only found in this Gospel.

15. *nothing worthy of death is done unto him—read, is done by him.* See ver. 4, and 22; and Matt. xxvi. 60, and references.

16—25. *I will...release him. For of necessity he must release one, &c.* [Matt. xxvii. 15–26. Mark xv. 6–15. John xviii. 39, 40.]

26. *And as they led him away, they laid hold on one Simon,* [Matt. xxvii. 31, 32. Mark xv. 20, 21.] Compare John xix. 17.

27—31. *And there followed him a great company...which also bewailed and lamented him. But Jesus turning, &c.* This section is only found in this Gospel; but compare Matt. xxvii. 55, 56, and Mark xv. 40, 41.

29. *For, behold, the days are coming, in which they shall say, Blessed, &c.* Ch. xxi. 23.

6. *He is not here but is risen : remember how he spake unto you, &c.* See on Matt. xvi. 21.

12. *Then arose Peter and ran*—[John xx. 2-9.]

13—35. *two of them went that same day to a village called Emmaus.* [The only notice of this narrative by the other Evangelists is Mark xvi. 12, 13.]

16. *But their eyes were holden.* So John xx. 14, 15, and xxi. 4.

19. *a prophet mighty in deed and word.* See on ch. vii. 16, clause 2.

21. *which should have redeemed Israel.*

Note.—*λυτρον* only here, and Tit. ii. 14, 1 Pet. i. 18. For *redeem* elsewhere in the English version, the Greek has *αγοραζω* and *εξαγοραζω*—the former in Rev. v. 9. and xiv. 3, 4, (elsewhere in this sense *bought*) : and the latter, Gal. iii. 13, iv. 5, Eph. v. 16, Col. iv 5, where alone it occurs. The distinction might have been made by rendering this word *To ransom*, according to the invariable translation of *λυτρον*. See Note to ch. i. 68, clause 3.

25. *slow of heart to believe.* See on Matt. viii. 26.

26. *Ought not Christ to have suffered these things, and to enter into his glory?* Ver. 46. John xi. 49-52. xii. 23, 24, 32. Acts xvii. 3. Phil. ii. 6-11. Heb. ii. 9, 10. 1 Pet. i. 11.

27. *he expounded unto them in all the Scriptures the things concerning himself.* So ver. 44. For the principal prophecies relating to Christ, see on Matt. xi. 3 ; and xxvi. 24 ; and Luke i. 32, clause 3.

30. *he took bread and blessed it, rather, and blessed (God).* See Matt. xiv. 19, and *Note*.

31. *he vanished out of their sight,—or, with Margin, he ceased to be seen of them.* Compare ch. iv. 30, and John viii. 59.

34. *The Lord is risen indeed.* See on Matt. xx. 19. cl. 5.

36. *And as they thus spake, Jesus himself stood in the midst.*
[Mark xvi. 14. John xx. 19.] 1 Cor. xv. 5.

—*Peace be unto you.* So John xx. 19, 21, 26. See also John xiv. 27, and xvi. 33; and compare ch. x. 5. Rom. xv. 13. 2 Thess. iii. 16. Rev. i. 4.

37. *supposed that they had seen a spirit, (πνευμα).* Compare Matt. xiv. 26, and Acts xii. 15.

39. *handle me and see.* John xx. 20, and 27. Acts i. 3. See also ver. 43.

43. *he took it and did eat before them,* Acts x. 41. Compare Gen. xviii. 1–8, and xix. 1–3. Matt. xxvi. 29.

44. *written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.* See above, ver 27.

Note.—This threefold designation embraced the whole Scriptures, according to the division of the Jews—the *Psalms* being put for the class of books called *Chetubim* or *Hagiographa*, i. e. *Sacred-writings*, (in contradistinction to the Law and Prophets which were orally delivered,) as being the principal book of that division, which comprised also *Proverbs, Job, Ruth, Canticles, Ecclesiastes, Esther, 1st and 2d Chronicles, Ezra, Nehemiah, Lamentations, and Daniel.*

45. *Then opened he their understanding.* Ps. cxix. 18. Acts xvi. 14. 1 Cor. ii. 11–13. 2 Cor. iii. 12–18. Jam. ii. 3.

46. *thus it behoved Christ to suffer*—i. e. *the Messiah.* See above on ver. 26.

47. *And that repentance.* See on Matt. iii. 2, clause 1.

—*and remission of sins.* See on ch. i. 77, clause 2; and iii. 3, clause 3.

—*among all nations.* See references to Matt. xxviii. 19, clause 1.

—beginning at Jerusalem. Acts iii. 26. xiii. 46. xxvi. 20. Rom. i. 16.

48. *And ye are witnesses of these things.* John xv. 27. Acts i. 7, 8. ii. 32. iii. 15. iv. 33. v. 30–32. x. 39–42. xiii. 31. Heb. ii. 3, 4. 1 Pet. v. 1. 2 Pet. i. 16. 1 John i. 2, 3.

49. *I send the promise of my Father.* John xiv. 16, 20, and 25, 26. xv. 26. xvi. 7. Acts i. 4.

50, 51. *And he led them out as far as to Bethany, &c.* [Mark xvi. 19. Acts i. 9, with 12.]

52. *And they worshipped him.* See on Matt. ii. 11; and Note, here the worship was rendered to Christ though absent and invisible.

53. *And were continually in the temple, praising and blessing God.* Acts ii. 46, 47. iii. 1. v. 42.

END OF GOSPEL BY LUKE.

THE GOSPEL BY JOHN.

THE design of this Gospel is different from that of any of the three preceeding, inasmuch as it is not, like them, a history of the life and ministry of Christ : but rather, as written after, so in subject-matter supplemental to them—having for its object to set forth His personal glory and essential Divinity, and in connexion with it the reason and efficacy of his humiliation, sufferings, and death, as well as the benefits to the Church from his glorification or Ascension, which they had only recorded. Accordingly such of His *miracles* are selected as most conspicuously demonstrate the former truths ; as, for example, that at Cana of Galilee, ch. ii. (see verse 11) ;—the cure of the thirty-eight years infirmity at Bethesda, ch. v. ;—of the man blind from his birth, ch. ix. ;—and the raising of Lazarus, ch. xi. : and such of his *discourses* are recorded as illustrate and explain the latter, as chs. iii. and iv. ; v. from verse 17 ; vi. from verse 27 ; vii. 33–39 ; x. all ; and the whole of his last conversation with his disciples, and prayer for them, before he suffered, chs. xiv. to xvii. inclusive. The history of his passion, death, and resurrection, are also more fully detailed by this Evangelist ; and, in a word, whether it regards the subjects treated, or the doctrines thence to be deduced, it cannot be wondered that this should have been ever esteemed in the church as the most important of the Gospels—indeed yielding in value and spiritual information to no book of Scripture.

For the scriptural notices of the Evangelist himself, (beyond which little is known of him with certainty,) see under Matt. x. 2, section (4) ; and on the question of *the time when written*, as to which some difference of opinion exists, see Bloomfield,

whose reasons for an early date, and previous to the destruction of Jerusalem, appear decidedly to preponderate.

CHAPTER I.

1. *In the beginning.* Compare Gen. i. 1, and 1 John i. 1; and see Col. i. 17, Rev. xxii. 12, 13, Prov. viii. 22–31.

—*was the Word.* So is Christ named ver. 14, and 1 John i. 1, and v. 7, and Rev. xix. 13; (and, quere? Heb. iv. 12, 13, compared with Isa. xlix. 1, 2, &c.)

Note.—No title could be conceived more clearly expressive not only of the pre-existence of Christ, but of his essential Divinity as *co-eternal* with God than this—**THE WORD**, ὁ Λόγος;—for as the word of a person co-exists with himself, and is that in which the mind or thought of man is embodied, in order to be declared or made known, and by which the spirit in man is revealed, so did Christ in his eternal and pre-existent nature as “The Word” co-exist with God, who in him also is embodied for manifestation, *declared* and *revealed*, as below, ver. 18—‘the same, the self, the same very self as God; as Language is the same, the self, the same very self as thought, or any act of the mind.’ Moreover that “The Word” or “Logos” denotes a person, and not merely an attribute—as Wisdom or Reason—is evident from this passage, as well as all the places where mentioned in the references here given.

For evidence that by “The Voice” or “Word of Jehovah,” the Jews at and before the coming of Christ had been accustomed to designate the Messiah, see Townsend’s Dissertation on the Logos, N. T. Chron. pp. 7, and seq.

—*and the word was with God*, ver. 2, and 18. Ch. xvi. 28, xvii. 5. 1 John i. 2.

—*and the Word was God.* Ch. x. 30–33. xx. 28. Phil. ii. 6. Heb. i. 8. 1 John v. 7. See also on Matt. i. 23.

3. *All things were made by him, or through him*, (διὰ), explained by *without him*, next clause. For the distinction intended, and the office of *The Word* in creation, see particularly 1 Cor. viii. 6; Heb. i. 2; Eph. iii. 9; Col. i. 16, 17, (in all

which *δια*) : and compare ver. 10, and ch. v. 17-19 ; Gen. i. 1, *Heb.* and 26, first clause ; and Heb. i. 10, with 8, 9.

4. *In him was life.* Ch. v. 26. vi. 48-51, and 57, 58, and 67-69. x. 10, and 27, 28. xiv. 6. Acts iii. 15. Rom. v. 21, vi. 23. Col. ii. 12, with iii. 1-4. 2 Tim. i. 1. 1 John i. 2. v. 11, 12. For the connexion of this life with *Faith*, see on ch. iii. 16, clause 4 :—with the *Spirit*, ch. iv. 14 :—and with *Resurrection*, ch. xi. 25.

—and the life was the light of men. Ver. 8, 9. Ch. viii. 12. ix. 4, 5. xii. 35, 46. 2 Tim. i. 10. See also on Luke i. 79, and ii. 32.

5. *shineth in darkness*—as respected the *Gentile* world, Rom. i. 21-23, 28. 1 Cor. i. 21. Ephes. iv. 17, 18 :—the *Jews*, Rom. ii. 17-21, with 23.

—the darkness comprehended it not, *κατίλαβιν*, so rendered only Eph. iii. 18 ; but in the same sense, *to perceive*, Acts iv. 13, x. 34, and *find* (for *perceive*) xxv. 25. Granville Penn, however, suggests *overcame*, i. e. prevail to *obscure*, as in ch. xii. 35, “lest darkness come upon you.” See on ch. iii. 19.

6. *There was a man sent from God*,—as related Luke i. 5-25, and 57-63, and Matt. iii. 1, &c.

7. *the same came for a witness*—or *testimony*. Ver. 19, 20 ; 25-27 ; 29, 30 ; 32-34. 35-37 ; and Matt. iii. 11, 12. See also ch. iii. 26-36, and v. 33-35 ; and Acts xiii. 23-25. xix. 4.

9. *which lighteth every man that cometh into the world*—read *which, coming into the world, lighteth every man*, confirmed by the next verse, *He was in the world*—

Note.—See the same expression—*coming into the world*—applied to Christ, and as *the Light*, ch. iii. 19, and xii. 46 ; and the title *ἰερχόμενος*, Matt. xi. 3. If connected with *every man* it would mean *on coming into the world*. The words *every man* are to be taken in the same sense as *all men* of ver. 7, and *the*

world, 10; not absolutely of every individual in the world, (which is contradicted by verses 10, 11, following, and ch. iii. 19, as well as by *fact*), but as denying that *any man* of any nation has light except from him.

10. *the world was made by him*, see on ver. 3.

—*and the world knew him not*, ch. xvii. 25. 1 Cor. ii. 8. 1 John iii. 1. See also on Matt. xi. 25.

11. *He came unto his own*. Matt. xv. 24, 26. Luke xix. 14. Acts iii. 25, 26. Rom. ix. 4, 5. xv. 8.

—*and his own received him not*. Ch. iii. 32. Isa. liii. 1—3. Luke xix. 14. See also on Matt. xxi. 38, clause 2.

12. *to them gave he power to become the sons of God*—or, with Margin, *right*, (as twice, Heb. xiii. 10, and Rev. xxii. 14); or *privilege*. Ch. xx. 17. Gal. iii. 26. iv. 4—6. Eph. i. 5. 2 Pet. i. 4.

—*that believe on his name*. So ch. iii. 18. xx. 31. 1 John v. 13. Matt. xii. 21.

Note.—As the name of God denotes his *character* and *attributes*, the revelation of Himself by *which he is known*, (Exod. iii. 13—15. vi. 3. xxxiv. 5—7. John xvii. 6,) so the name of Christ denotes his *person* and *offices* as Saviour; and to *believe in his name* is to believe the revelation he has made, and trust in the work he has accomplished. See Matt. i. 21, 23. Acts iv. 12. viii. 12. Rom. i. 5, &c. Compare Matt. xxviii. 19.

13. *Which were born, not of blood*,—Ch. viii. 33—36. Matt. iii. 9. Job xxv. 4. Ps. li. 5. Rom. iii. 9—12.

—*nor of the will of the flesh*, Ch. iii. 6. Rom. ix. 7, 8. Gal. iv. 22, 23, 29. 1 Cor. xv. 50. Compare Matt. xvi. 17; and see below, ch. iii. 6.

—*nor of the will of man*. Gen. xxvii. 30—36, (with Heb. xii. 17, *Marg.*) xlviii. 13, 14, 17—19. Rom. ix. 10—16.

—*but of God*. Ch. iii. 5. Jam. i. 18. 1 Pet. i. 3, and 23. 1 John iii. 9. v. i.

14. *And the Word was made flesh*—(or *became* as ver. 12.) Rom. i. 3. Gal. iv. 4. Phil. ii. 6–8. Heb. ii. 14–18. x. 5. 1 John iv. 2, 3. 1 Tim. iii. 16.

—*and dwelt among us*, or *tabernacled*, *σκηνοῦν*, an allusion to the *Shechinah*, as appears from the words following—*and we beheld his glory*, &c.

—*and we beheld his glory*. Matt. xvii. 1–5, with 2 Pet. i. 16–18. See also ch. ii. 11, and Heb. i. 3.

—*the glory as of the only-begotten*, *μονογενής*. In addition to this place and ver. 18, this term is applied to Christ, ch. iii. 16, 18, and 1 John iv. 9. Besides these it occurs also Luke vii. 12, viii. 42, and ix. 38, Heb. xi. 17, where rendered *only* with son, child, &c. except in last, *only-begotten*. See ch. iii. 16; and on Matt. xiv. 33.

—*full of grace and truth*. Ver. 17. Col. i. 19. ii. 2, 3. Titus ii. 11. See also on ver. 16.

15. *John bare witness of him*, &c. See on ver. 7, above. This verse should be read in parenthesis, verses 16 and 17 being evidently the words of the Evangelist in continuation of 14.

—*for he was before me*. Ch. viii. 58. See also on verse 1, clauses 1 and 3.

16. *And of his fulness have all we received*—ch. iii. 34, with Eph. iv. 7. 1 Cor. i. 4–8. Col. ii. 9, 10. (Gr.) Eph. i. 22, 23. ii. 4–7. Compare also ch. vii. 37, and xv. 4; and Col. ii. 19.

—*and grace for grace*, or, *even grace upon grace*, i. e. abundance of grace. Or it may be *grace answering to (his) grace*: For every grace in him a corresponding grace given to us. (See *αὐτί* in Parkhurst by Rose, and Note by Campbell.)

17. *For the law was given by Moses, but grace and truth*—i. e. *grace* in opposition to the *condemnation*, and *truth*, (1) as

reality and *substance*, in opposition to the *types* or *shadows* of the Law: and (2) the *truth* of the *promises* and fulfilment of the original covenant of *grace* made before the law. See the following references to each:—

Grace—Rom. iii. 19–24. v. 20, 21. 2 Cor. iii. 7–10. Gal. iii. 10–13, and 21, 22. Heb. viii. 8–12.

Truth, (1)—Heb. vii. 18, 19. viii. 4, 5. ix. 9–12. x. 1. Col. ii. 16, 17.

— (2). Ps. xcvi. 3. Mic. vii. 20. Luke i. 54, 55, and 72–74. Acts xiii. 34. Rom. xv. 8, 9. Gal. iii. 8, 14. 2 Cor. i. 20.

18. *No man hath seen God at any time.*

Note.—That is, hath seen God as He is in Himself, or apart from some *form* assumed to render Himself visible: and thus this passage and the following references are not contradictory to Gen. xxxii. 30, or Exod. xxiv. 9, 10, or xxxiii. 11, or Matt. v. 8. Moreover there is reason to believe that, on the occasions recorded in the Old Testament, it was *The Word* or *Christ* who appeared in the form of that nature in which he was afterwards to be revealed. Compare Isa. vi. 1, with John xii. 41, and 1 Cor. x. 4, 9.

Exod. xxxiii. 20. Deut. iv. 11, 12. 1 Tim. i. 17, and vi. 16. Ch. vi. 46. Col. i. 15. 1 John iv. 12.

—*The only begotten Son.* See above on ver. 14.

—*which is in the bosom of the Father.* See Note on Luke xvi. 22, clause 2.

—*he hath declared him.* (ἔγνωμας, elsewhere, Luke xxiv. 35, where *told*; Acts x. 8, xv. 12, 14, xxi. 19, where, as here, *declared*.) Ch. xiv. 9, 10. xvii. 6, 26. Matt. xi. 27. 1 John v. 20. 2 Cor. iii. 18, with iv. 6. Heb. i. 1–3.

19. *And this is the record of John*—i. e. *testimony* or *witness*, as rendered ver. 7, ch. iii. 11, 32, 33, v. 32, 34, 36, and usually elsewhere.

—*when the Jews sent priests.* Ch. v. 33—36. See on verse 7.

21. *Art thou Elias?* See on Matt. xi. 14.

—*Art thou that prophet?* So ver. 25, and vii. 40, alluding to Deut. xviii. 15—18, which many of the Jews understood of some prophet to precede Christ—especially *Jeremiah*: See Matt. xvi. 14. The marginal reading, *a prophet*, is disproved by the Baptist's answer, compared with Matt. xi. 9—11.

23. *I am the voice of one, &c.* [Isa. xl. 3. Matt. iii. 3. Mark i. 3. Luke iii. 4.]

26, 27. *I baptize with water, but, &c.* [Matt. iii. 11. Mark i. 7, 8. Luke iii. 16.]

28. *were done in Bethabara, beyond Jordan.* Almost all the ancient MSS. versions and early editions read here *Bethany*, not the Bethany of ch. xi. 1, but another distinguished here by the words *beyond Jordan*; probably another and later name for *Bethabara*, both words having the same meaning, *a place of passage*. See Judges vii. 24.

29. *Behold the Lamb of God.* Ver. 36. Gen. iv. 3—5. viii. 20, 21. xxii. 7, 8. Exod. xii. 3—5. Numb. xxviii. 3—10. Isa. liii. 7. Rom. iii. 25. 1 Pet. i. 18, 19. Rev. v. 6, and 12, 13. vii. 9, 10, and 13, 14. xiii. 8. xiv. 1—4. xv. 3. xix. 7, 9. xxi. 22, 23.

—*which taketh away the sin*—or, with Margin, *beareth the sin*. Lev. xvi. 21, 22. Isa. liii. 11. 2 Cor. v. 21. Gal. iii. 13. Heb. ix. 28. x. 4—7, and 10—12, 18. 1 Pet. ii. 24. 1 John iii. 5. See also Luke i. 77, clause 2.

—*of the world.* Ch. iii. 16, 17. iv. 42. 1 John ii. 2. iv. 14. 2 Cor. v. 19. 1 Tim. ii. 4—6. Rom. v. 18.

31. *but that he should be made manifest*,—read, *but to the*

end that he, &c. therefore am I come. See ver. 23, and Luke i. 76—79.

32. *John bare record—or testified, or bare witness, as ver. 7, 8, 15. ii. 25. iii. 11, and usually.* So ver. 34, below.

—*saying, I saw the spirit descending, &c.* [Matt. iii. 16: Mark i. 10. Luke iii. 21, 22.]

33. *the same is he which baptizeth with the Holy Ghost.* See on Matt. iii. 11, clause 2.

Note here the connexion between the descent of the Spirit on Christ, and his baptizing with the Holy Spirit—implying that it is the same Spirit, and in the same character, that was then given to him “without measure,” of which his members partake in measure, according to ver. 16. above. See ch. iii. 34, and compare Ps. cxxxiii. 2.

36. *Behold the Lamb of God.* See ver. 29.

39. *about the tenth hour—i. e. Four* in the afternoon with us, and two hours before night with the Jews.

40. *One of the two which heard John speak, and followed him, was Andrew.* See Matt. x. 2, clause (2).

Note.—From a comparison with Matt. iv. 18, it appears that it was not till after this that these disciples left their occupations, and *permanently* attached themselves to Jesus; and accordingly ver. 39 states that on this occasion they only *abode with him that day*.

41. *being interpreted, the Christ, or, with Margin, The Anointed.* See Note on Luke iv. 18, clause 2.

42. *Cephas, which is by interpretation A stone, Gr. Peter.* See the Note on Matt. xvi. 18; and for the Scripture history of this Apostle, Matt. x. 2, clause (1).

43, 44. *and findeth Philip of Bethsaida.* Ch. xii. 20, 21. See on Matt. x. 3. (5).

45. *Philip findeth Nathanael.* See Matt. x. 3. (6.)

—*of whom Moses in the law, and the prophets, did write.* For the principal prophecies of Christ's coming see on Matt. xi. 3, and compare Luke xxiv. 27.

—*Jesus of Nazareth.* See Luke ii. 4, and iv. 16; and Matt. ii. 23, references and Note.

46. *Can there any good thing come out of Nazareth?* So ch. vii. 41, 42, and 52.

47. *Behold an Israelite indeed.* Rom. ii. 28, 29, and ix. 6.

49. *thou art the Son of God.* See on Matt. xiv. 33, clause 2.

—*the king of Israel.* See Matt. xxvii. 37, Note and references.

51. *Hereafter ye shall see heaven open, &c.* Gen. xxviii. 10–12. Matt. xvi. 27, and xxv. 31. Luke ix. 26. 2 Thess. i. 7. Heb. i. 6, (*Margin.*)

—*on the Son of Man.* See Matt. viii. 20, Note.

CHAPTER II.

1. *Cana of Galilee.* This town was in the tribe of Zebulun, and is different from another bearing the same name in the tribe of Asher, mentioned Joshua xix. 28. Compare Matt. iv. 13–16.

4. *Woman, what have I to do with thee?* *τι μοι και σοι, γυναι;*

Note.—On the word *Woman*, as a mode of address, see ch. xix. 26, and xx. 13, 15, which shew that it was perfectly consistent with the greatest respect: But that the remaining words were a form of expression disclaiming interference in the strongest possible manner is equally plain from Matt. viii. 29, and Mark i. 24, where the idiom is precisely the same, *τι ημιν και σοι*; Compare also 2 Sam. xvi. 10, where the *Septuag.* is the same.

—*mine hour is not yet come, or my time*, i. e. for exerting my miraculous power : which was probably when all the wine previously provided was ascertained by all present to be exhausted. The expression is not the same as ch. vii. 6, where *καιρός*, here *ῥῆα*.

6. *after the manner of the purifying of the Jews.* See Mark vii. 3.

—*two or three firkins apiece*, *μετρηταις*, only here ; but in the Sept. it is used for the Heb. *בַּת*, *bath*, 2 Chron. iv. 5, generally reckoned equal to $7\frac{1}{2}$ gallons ; though the *Attic Metretes* or *Amphora* equalled 9. The large quantity put the miracle beyond all doubt ; while, as the feast lasted seven days, (Judg. xiv. 12,) and the guests were often many, it would be useful.

11. *and manifested forth his glory.* Chap. i. 14, and xi. 4, 40. Acts ii. 22. For other instances of Christ's power over creation, see on Matt. viii. 27, clause 3.

13. *And the Jews' passover was at hand*, &c.

Note.—This was the first Passover attended by Christ. For the others, see ch. vi. 4, and xiii. 1 ; and Note on ch. v. 1.

15. *he drove them all out of the temple, and the sheep, and the oxen.*—or, *both the sheep and the oxen*, i. e. drove out these with the scourge, but their owners by his authoritative command.

Note.—From Matt. xxi. 12, &c. (which see), it appears that this was repeated on Christ's last entry into Jerusalem : his ministry thus opening and closing with this significant act.

17. *The zeal of thine house hath eaten me up.* [Ps. lxi. 9.]

18. *What sign shewest thou unto us*, &c.? See on Matt. xii. 38.

19. *Destroy this temple.* See on Matt. xxvi. 61, and Mark xiv. 58.

—*in three days I will raise it up.* Ch. v. 21, 26. x. 17, 18.

1 Cor. xv. 3, 4. Rev. i. 18. This is the first Prophecy of his resurrection by Christ: For others see on Matt. xx. 19, cl. 5.

21. *the temple of his body.* See ch. i. 14, clause 2; and Col. ii. 9; and Compare 1 Cor. vi. 19, and 2 Cor. vi. 16, and v. 1.

22. *When therefore he was risen...his disciples remembered.* So Matt. xvii. 9, and references there.

23. *many believed in his name.* So ch. vii. 31, viii. 30. xi. 45. xii. 10, 11, and 18.

—*when they saw the miracles which he did.* So ch. iii. 2, and vi. 14, and vii. 31. For other instances of miracles not particularized see references to Matt. viii. 16.

25. *for he knew what was in man.* See on Matt. ix. 4.

CHAPTER III.

1. *a ruler of the Jews*,—i. e. one of the *Sanhedrim* as appears from ch. vii. 50 with 45. Compare ch. xii. 42, and Luke xxiii. 13, and Acts iv. 5, 8. For the *Sanhedrim*, see Matt. v. 22, Note; and for the *Pharisees*, Matt. xv. 1, Note 2.

2. *came to Jesus by night.* Mentioned again ch. vii. 50, and xix. 39.

—*no man can do these miracles...except God be with him*, referring to the miracles ch. ii. 23. See ch. ix. 16, 17, and 30—33. x. 21, and 24, 25. Acts x. 38.

3. *Except a man be born again*,—(or, with Margin, *born from above*, *ἄνωθεν*, as ver. 31; ch. xix. 11; James i. 17; and iii. 15, 17. The word also means *anew*, *from the very beginning*, as Luke i. 3. Acts xxvi. 5; and this sense, which however includes the former, is confirmed by Nicodemus' question ver. 4. So

also the Syriac ܕܪܝܫ ܕܡܢ, and Vulgate.) Ch. i. 13, clause 4; and 2 Cor. v. 16, 17. Gal. vi. 15. Ephes. ii. 4, 5. See also ver. 5, 6, below.

—*the kingdom of God.* See Matt. iii. 2, Note.

5. *Except a man be born of water,* Mark xvi. 16. Rom. vi. 3, 4. Col. ii. 12. Tit. iii. 5, 6. 1 Pet. iii. 21. Ezek. xxxvi. 25–27. See also on Matt. xxviii. 19, cl. 2.

—*and of the Spirit.* Ch. vi. 63. Rom. viii. 2, 10. 1 Cor. xv. 45, and xii. 13. Gal. iv. 6, and 29. Ps. li. 10. See also references to ver. 3.

6. *That which is born of the flesh is flesh,* Job xiv. 4. xv. 14–16. Rom. vii. 5, 18. viii. 7, 8. Gal. v. 17. 1 Cor. ii. 14. Eph. ii. 3. See also ch. i. 13, clauses 1, 2.

—*and that which is born of the Spirit is spirit.* Rom. viii. 5, 6, and 9, 10. Gal. v. 16, and 19–25. 1 John iii. 6–9. See preceding verse, cl. 2.

8. *The wind bloweth*,—τὸ πνεῦμα, so rendered only here; elsewhere *Spirit*, or *Ghost* in the name *The Holy Ghost*. For *wind* elsewhere is ἀνέμος, except Acts. ii. 2, πνεῦν, and xxvii. 40, τὴ πνευσσῇ. On this verse compare Eccles. xi. 5, and 1 Cor. ii. 11.

10. *Art thou a master of Israel*—or a teacher, διδασκαλος.

—*And knowest not these things.* He should have known them as prophesied of, especially in Jer. xxxi. 31–34, and Ezek. xxxvi. 24–28.

11. *We speak that we do know.* Ver. 31, 32. Ch. i. 18. Matt. xi. 27, cl. 2.

12. *If I have told you earthly things*—i. e. things which take place on earth, as that just spoken of—*regeneration*, so called in contrast with *heavenly things* or the *glory* to be here—

after revealed in the children of God in *the kingdom of the heavens*. See 1 Cor. ii. 6, 7, and xv. 48, 49. 1 John iii. 2. 2 Cor. v. 1, 2. 1 Pet. i. 3-5.

13. *And no man hath ascended up to heaven*—i. e. to derive thence the knowledge of these *heavenly things*: See again on ver. 11.

—*but he that came down from heaven*. Ch. vi. 33, 38, 51, 62. viii. 23, 42. xiii. 3. xvi. 28. xvii. 5. 1 Cor. xv. 47. Ephes. iv. 8-10.

—*which is in heaven*. Ch. i. 18. x. 30.

14. *And as Moses lifted up the serpent*—[Num. xxi. 6-9.] Ch. viii. 28. xii. 32, 33. Gal. iii. 13.

15. *That whosoever believeth in him should not perish*, &c. Isa. xlv. 22. Zech. xii. 10. Ch. i. 29, and vi. 40. See also next verse, clauses 3, 4.

16. *God so loved the world*, Rom. v. 7, 8. Ephes. ii. 4, 5. Tit. iii. 4. 1 John iv. 9, 10. On *the world* see also ch. i. 29, cl. 3.

—*that he gave his only-begotten Son*. Mark xii. 6. Rom. viii. 32. Heb. i. 1, 2. 1 John iv. 14. See also on ch. i. 14, cl. 4.

—*should not perish*. Ch. xi. 50. Matt. xviii. 11. Luke xv. 4-6; and 8, 9; and 32. 1 Cor. i. 18. 2 Cor. iv. 3. 2 Pet. iii. 9, (in all which *Gr.* the same *απολλυμι*); Ps. i. 6. lxxiii. 27. Rom. vi. 23. Matt. vii. 13.

—*but have everlasting life*, (or *eternal life*, as ver. 15.) On the connexion here stated between *eternal life* and *faith* see also ver. 36. ch. v. 24. vi. 27-29, and 40, 47. xx. 31. Acts xiii. 48. Gal. iii. 11. 1 Tim. i. 16. 1 John v. 10, 11. See also on Mark xvi. 16.

17. *sent not his Son into the world to condemn the world*, Ch. xii. 47. Luke ix. 56.

—*but that the world through him might be saved.* See on ch. i. 29, cl. 3.

18. *He that believeth on him is not condemned,* See ver. 16, clauses 2, 3.

—*he that believeth not is condemned already, because, &c.* See on Mark xvi. 16, cl. 3.

19. *light is come into the world—read the light.* See ch. i. 4, cl. 2.

—*men loved darkness rather than light, because, &c.* Isa. xxx. 9–13. Prov. i. 29–31. Matt. xi. 20–24. Luke xii. 47. Ch. v. 44. viii. 42–47. ix. 39–41. xv. 22–24. Rom. i. 28. 2 Cor. ii. 15, 16. iv. 3, 4. 2 Thess. ii. 9, 10. 1 John i. 5, 6. See also next two verses.

20. *For every one that doeth evil hateth the light, neither cometh, &c.* Ch vii. 7. 1 Kings xxii. 8. Job xxiv. 13–17. Prov. xv. 12. Amos. v. 10. Eph. v. 13.

—*should be reprov'd, or, with Margin, discovered, ελιγχω.* See ch. viii. 9, 46, and, James ii. 9; where *To convict, or convince* (for *convict*); and compare Luke iii. 19, where *reprov'd*.

22. *into the land of Judea, i. e. the territory or country-parts of Judea, as distinct from Jerusalem where Christ had been.* So *Judea* is distinguished from *Jerusalem* Luke v. 17 and vi. 17. Compare ch. xi. 55, and Joshua viii. 1, *Sept.*

—*and baptized.* So ver. 26; but see ch iv. 2.

23. *near to Salim.* The situation is now unknown: but from verse 26 it was the other side of Jordan from *Bethabara* of ch. i. 28.

24. *For John was not yet cast into prison—as related Matt. xi. 2, and xiv. 3: but not elsewhere referred to in this Gospel.*

26. *to whom thou bearest witness.* As ch. i. 15, 26, 32;

insinuating that John was on that account the superior person ; whence his answer following—

27. *A man can receive nothing, except, &c.*—Or, with Margin, *take unto himself*. Rom. i. 5. xii. 5-7. 1 Cor. iii. 5. xii. 3-11. Gal. i. 1. 1 Pet. iv. 10. Compare also Heb. v. 4.

29. *He that hath the bride is the bridegroom.* See on Matt. xxii. 2, cl. 2.

—*but the friend of the bridegroom, &c.*

Note.—An illustration taken from the Jewish Marriages, when a friend of the Bridegroom was appointed called the *Paranymp*, or Heb. *בן-שׂוּשָׁן*, *A son of joy*, who sought a suitable bride, introduced her, and was the medium of communication till the marriage day ; and then continued with them during the marriage festivities rejoicing in his friend's happiness. Thus did the Baptist make ready a people for Christ to be his Church and Bride, and continued in office until the time came for Christ's taking them to himself as his disciples, ver. 26. The emblem is also applied to the Apostolic and Ministerial office 2 Cor. xi. 2. See also Matt. ix. 15, and references there.

31. *He that cometh from above.* See above, ver. 13.

—*is above all.* Ch. i. 1, and v. 20-23. Acts x. 36. Rom. ix. 5. Heb. i. 3-8. Rev. xix. 16. See also ver. 35.

32. *what he hath seen and heard that he testifieth.* Ver. 11, and references.

—*hath set to his seal that God is true*—i. e. voucheth or attesteth the veracity of God, (Campbell). Compare ch. vi. 27. Rom. iii. 3, 4, and 1 John v. 10 ; and see Luke vii. 35.

34. *he whom God hath sent.* Ch. v. 36, 37. vi. 29, 57. vii. 28, 29. viii. 42. x. 36. xi. 42. xvii. 3. Mark ix. 37. 1 John iv. 14.

—*speakeeth the words of God.* Ch. vii. 16. viii. 26-28, and 40.

—*giveth not the Spirit by measure unto him.* See on Matt. iii. 16, cl. 2.

35. *The Father loveth the Son.* Ch. xv. 9. xvii. 23, 24, 26. See also Matt. iii. 17, clauses 2, 3.

—*and hath given all things into his hand.* See on Matt. xi. 27.

36. *He that believeth on the Son hath everlasting life.* See ver. 16, clause 4 ; and ch. i. 4, cl. 1.

—*but the wrath of God abideth on him.* Ver. 18. Rom. i. 18. Gal. iii. 10. Ephes. ii. 3. See also on Mark xvi. 16, clause 3.

CHAPTER IV.

3. *He left Judea,*—Probably for the same reason as Matt. xii. 15, where see references.

5. *called Sychar*—originally *Sychem* or *Shechem* : compare Gen. xxxiii. 19. xlviii. 22, and Josh. xxiv. 32.

6. *Jesus therefore, being wearied.* See next verse, and compare Matt. iii. 2, and xxi. 18, and Heb. iv. 15. See also Matt. viii. 20, and references.

—*about the sixth hour, i. e. Noon* when the heat was greatest.

9. *the Jews have no dealings with the Samaritans*—read, *no friendly intercourse with, συγγράμειν*, only here : *no dealings* is contrary to ver. 8. See ver. 27, and ch. viii. 48.

Note.—The causes of this enmity on the part of the Jews were, First, the mixed character of the Samaritan race, descended partly from the Israelites and partly from the *Cuthi* &c. sent to colonize Samaria by the king of Assyria as related 2 Kings xvii. 24, &c., whence called by the Jews *Cuthites*. Second, the opposition they offered to the Jews' building their temple on their return from captivity (Ezra. iv. 1–6, with Neh. vi. 1–14.) : But chiefly their building a temple in opposition to that at Jerusalem on *Mount Gerizim*, which originated from Manasseh, son of Joiada and grandson to Eliashib the High Priest, marrying a

daughter of Sanballat the governor of the Samaritans; on which account being expelled by Nehemiah (Neh. xiii. 28,) he retired to his father-in-law Sanballat who erected a Temple on Mount Gerizim and appointed him Priest: for which Temple the Samaritans claimed the preference, referring to Deut. xi. 29. They differed also from the Jews in rejecting all the canonical books of Scripture except the Pentateuch; but after the erection of their temple were scrupulously observant of the Law.

10. *he would have given thee living water.* See ver. 14.

13. *shall thirst again.* Compare ch. vi. 27. Isa. lv. 1, 2. Jer. ii. 13.

14. *shall be in him a well of water springing up into everlasting life.* Ch. vii. 37-39. xiv. 16, 17. Rom. viii. 10, 11; 15-17; 23. 1 Cor. xv. 44, 45. Gal. vi. 8. Ephes. i. 13. 14. Compare also 1 Cor. x. 4. Isa. xii. 3. xli. 17, 18. Ps. xxxvi. 8, 9. Zech. xiv. 8. Rev. vii. 16, 17; xxi. 6; xxii. 1, 17; and ch. i. 4, and references.

19. *I perceive that thou art a prophet.* See ver. 29, and on Matt. ix. 4.

20. *Our fathers worshipped in this mountain, i. e. Gerizim, between which and Mount Ebal* Sychar or Shechem lay. See Gen. xii. 6, 7, and xxiii. 18-20, with Deut. xi. 29, 30. Compare also Josh. xxiv. 32; and *Note*, The Samaritans boasted that they were descended from Ephraim.

—*that in Jerusalem is the place where, &c.* Deut. xii. 10, 11. 1 Kings ix. 3. 2 Chron. vi. 6. vii. 12, 16. Ps. lxxxvii. 1-3. cxxxii. 13, 14.

21. *when ye shall neither in this mountain nor, &c.* Mal. i. 11. 1 Tim. ii. 8. Matt. viii. 11.

22. *Salvation is of the Jews.* Gen. xxii. 18. Luke i. 68-70. Rom. ix. 4, 5. Acts iii. 25, 26. Matt. xv. 26, 27. Isa. ii. 1-3. lx. 1-3. Zech. viii. 20-23. Rom. xi. 12, 16.

23. *shall worship the Father in spirit.* Ps. li. 15-17. cxlv. 18. Mic. vi. 6-8. Isa. lxvi. 1, 2. Rom. viii. 15, 26, 27. Eph. vi. 18. Phil. iii. 3. 1 Pet. ii. 5.

—*and in truth.* Josh. xxiv. 14. 1 Sam. xii. 24. Ps. cxlv. 18. Isa. xlviii. 1, 2. Matt. xv. 7-9. Heb. x. 22. For another sense of *truth* see under ch. i. 17, (1).

24. *God is a Spirit*—Ch. iii. 8. 1 Kings viii. 27. Deut. iv. 11, 12; 15-19. Ps. cxxxix. 7-12. 2 Cor. iii. 16, 17. Compare also the Titles of God Num. xxvii. 16, and Heb. xii. 9.

26. *I that speak unto thee am he.* So ch. ix. 35-37. Matt. xvi. 15-17. xxvi. 63, 64.

34. *My meat is to do the will &c.* Ps. xl. 7, 8. Isa. liii. 10. Ch. v. 30, 36. vi. 38. xvii. 4. Luke ii. 49. Matt. xxvi. 39. John xix. 30. Rom. xv. 3.

35. *they are white already to harvest.* Matt. ix. 37.

36. *he that reapeth*, i. e. the Apostles and others to succeed them in gathering in the Church, as distinct from *he that soweth*, i. e. Christ himself, as Matt. xiii. 3, with 37. See the two next verses.

—*receiveth wages.* Dan. xii. 3. 1 Cor. iii. 6-9. 1 Thess. ii. 19, 20. Compare James v. 7, 8.

38. *other men laboured*—rather, *others laboured*, alluding to himself, and the *work* mentioned ver. 34: including perhaps the Baptist and the Prophets, who prepared the way for the Gospel.

42. *this is indeed the Christ*,—See on Luke iv. 18, cl. 2.

—*the Saviour of the world.* See on ch. i. 29, cl. 3.

44. *For Jesus himself testified*,—or, *though*, as γὰρ may be rendered. Otherwise *Galilee* must be understood as distinct from *Nazareth*, which is particularly called *his own country* in

distinction from Capernaum and the rest of Galilee Luke iv. 23 with 14. [Matt. xiii. 57. Luke iv. 24.]

45. *having seen all the things which he did at Jerusalem.*
See ch. ii. 23.

46. *a certain nobleman*, or, with Margin, *a courtier or ruler* ; βασιλικος, except here and ver. 49, only Acts xii. 20, 21, Jam. ii. 8, where *the king's* or *royal* ; probably belonging to Herod's court, who is called *a king* Matt. xiv. 9, &c. This miracle is related only in this Gospel.

48. *Except ye see signs and wonders, &c.* See Matt. xii. 38, and references.

50. *Go thy way ; thy son liveth*—thus exceeding the request and the power it reckoned on. See on Matt. viii. 8.

54. *This is again the second miracle*,—read, *This is the second miracle that Jesus did, when he was come again out of Judea into Galilee* ; i. e. the second at Cana, and wrought on his return there.

CHAPTER V.

1. *a feast of the Jews.*

Note.—The majority of Commentators both ancient and modern are of opinion that this was a Passover ; in which case four Passovers were attended by Christ in his ministry, of which this was the second : (ch. ii. 13, *Note*). But see Townsend, Chron. Arr.

2. *by the sheep (market)*—or, *sheep (gate)*, with Margin. See Neh. iii. 1, 32. xii. 39.

3, 4. *waiting for the moving of the water.* For an angel—

Note.—Though some recent Commentators would reject

these words and to the end of ver. 4, (for which they have only the authority of two MSS. and two very inferior Versions,) their presence is made necessary by the allusion to them in verse 7, which they do not attempt to get rid of. Moreover that the cures were not owing to natural or medicinal properties of the water, but to supernatural agency, is evident from two facts stated ver. 4,—the first, (confirmed also by ver. 7,) that only *the first person* entering the water was healed; and, second, that *all disorders* were healed and *immediately*.

8. *Rise, take up thy bed and walk.* See Matt. ix. 6, and the other instances under Matt. viii. 8.

9. *the same day was the Sabbath.* See other instances Matt. xii. 10, cl. 2.

10. *it is not lawful for thee too carry thy bed.* Exod. xx. 10. Jer. xvii. 21, 22. Neh. xiii. 19.

13. *Jesus had conveyed himself away, a multitude being, &c.* Compare on Matt. viii. 4, cl. 1.

14. *sin no more, lest, &c.* Ch. viii. 11, and ix. 2. Matt. ix. 2.

17. *My Father worketh hitherto—or, until now, ἕως ἄρτι, as ch. ii. 10.* That is, 'He knows no Sabbath but ever worketh from the beginning till now, governing and preserving the world and blessing man; and I work with him.' See below on ver. 19, clause 2.

18. *that God was his Father—or, his own Father, ἰδίον, in a sense peculiar to himself; as rendered ver. 43, ch. vii. 18, Rom. viii. 32, &c. frequently, and explained in the words next following.*

—*making himself equal with God.* Ch. x. 30, 33. Phil. ii. 6. See ver. 23.

19. *The Son can do nothing of himself, but, &c.* (i. e. so complete is the identity and union that they cannot be separated

in any thing, as shewn in the words following and to end of 23.) So ver. 30. viii. 28, 29. ix. 4. xii. 49. xiv. 10, 11.

—*what things soever he doeth, these also doeth the Son likewise.* E. g. *Creation*, Gen. i. 1, and Isa. xlv. 24, with Col. i. 16.—*Preservation*, Neh. ix. 6, with Col. i. 17. Heb. i. 3.—*Salvation*, Isa. xliii. 11, with John iv. 42; and Tit. i. 3 with 4, and ii. 10, 13, and 2 Pet. iii. 18.—*Resurrection*, see ver. 21, and references.—*Judgment*, ver. 22, and references.

21. *For as the Father raiseth up the dead and quickeneth them, even so the Son, &c.* Compare Deut. xxxii. 39, and Rom. iv. 17, and viii. 11, with ver. 25, 28, 29, and ch. xi. 25, 26; and Phil. iii. 20, 21.

22. *but hath committed all judgment to the Son.* Ver. 27. Acts x. 42. xvii. 31. Rom. ii. 16. 1 Cor. iv. 5. 2 Cor. v. 10. 2 Tim. iv. 1. Rev. ii. 23, with Jer. xvii. 10. Ps. l. 1–6, and xcvi. 13, and cx. 6, and Isa. xi. 3, 4, with Heb. x. 30, 31, and xii. 23.

23. *That all men should honour the Son even as they honour the Father.* Ch. xv. 23. xvi. 15. Phil. ii. 9–11. 1 Cor. viii. 6. 1 John ii. 23. Compare also Ps. ii. 11, 12. Isa. ix. 6. Dan. vii. 13, 14.

24. *He that heareth my word...hath everlasting life.* See on ch. iii. 16, cl. 4.

—*but is passed from death unto life.* Luke xv. 24. Ephes. ii. 1. Rom. vi. 4. Col. i. 13. ii. 13. Compare also 1 John iii. 14.

25. *The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.* Fulfilled literally ch. xi. 43, 44; Luke vii. 14, 15; viii. 54, 55:—Spiritually, see references to last clause of preceding verse:—and of the Resurrection, ver. 28.

26. *For as the Father hath life in himself, so, &c.* See on ch. i. 4, cl. 1.

27. *And hath given him authority to execute judgment.* See above on ver. 22.

—*because he is the Son of man.* Compare Phil. ii. 6–11. Heb. ii. 5–8, and iv. 14, 15; and see Note on Matt. viii. 20.

28. *all that are in the graves shall hear his voice, &c.* 1 Thess. iv. 16. Rev. xx. 11–13. Compare Matt. xxiv. 30, 31.

29. *unto the resurrection of life, and...of damnation.* Dan. xii. 2. Acts xxiv. 15. Rev. xxi. 6–8. See also Note on Luke xiv. 14, cl. 2.

30. *I can of my own self do nothing.* See above on ver. 19, clause 1.

—*I seek not mine own will but the will of the Father, &c.* See on ch. iv. 34.

31. *If I bear witness of myself, my witness is not true.*—Ch. viii. 13, 14; 17, 18; and 54.

32. *There is another that beareth witness of me.*—If John be intended see next verse: If the Father, see ver. 37.

33. *Ye sent unto John, and he bare witness, &c.* Ch. i. 19, &c.

34. *But I receive not testimony from man, &c.* Ver. 41, i. e. ‘I appeal to testimony or evidence only for the reason it is afforded—as ground for your faith: For myself I need it not, nor would accept it.’ Compare 1 Cor. iv. 3. 1 Thess. ii. 6.

35. *He was a burning and a shining light, and ye were willing, &c.* See on Matt xi. 7–14.

36. *But I have greater witness than that of John: for the works, &c.* Ch. iii. 1, 2. ix. 30, 33. x. 25, 37, 38. xiv. 10, 11. xv. 24. Matt. xi. 2–5. Acts ii. 22. 1 John v. 9.

37. *And the Father himself...hath borne witness of me.* Ch. i. 33, 34. Matt. iii. 17, and xvii. 5. Compare also ch. xii. 28-30. As, however, the testimony borne on the occasions here referred to was not heard by the people at large, the evidence intended is rather the testimony of God by means of the Prophets, and the Old Testament Scriptures generally; and this is confirmed by the three next verses.

—*ye have neither heard his voice, &c.*—i. e. *ye have (indeed) neither heard his voice (audibly), &c. but you have his word*, which however you disregard: 'Though the witness is invisible, the testimony is evident.' See ch. i. 18, cl. 1, Note and references.

39. *Search the Scriptures*, or *Ye search*, *ἑκινῶτε*, either Imperative or Indicative. The latter however is preferable, the point of the argument of this and the next verse being the strange *inconsistency* of the Jews in receiving and searching the Scriptures and yet rejecting Him who is the subject of them all. The construction with the Indicative *δεκισῶτε* just after would also require it. The reference to both senses are given; viz.:

(¹) Deut. xi. 18-20. xxxii. 46, 47. Josh. i. 8. Ps. i. 2. cxix. 97-99. Prov. vi. 23. Jer. viii. 9. Luke xvi. 27-29. Acts. xvii. 11, 12. Col. iii. 16 (1st clause). 2 Pet. i. 19-21. iii. 1, 2. Rev. i. 3. See also on Matt. xxii. 29.

(²) Ver. 45-47. Rom. ii. 17-21. Ezek. xxxiii. 30-32. Acts xiii. 27. Compare also Matt. xxiii. 29-31.

—*and they are they which testify of me.* See Luke xxiv. 27.

40. *And ye will not come to me*,—read, *ye do not wish to come to me*, *οὐ θέλετε*. (For the import of *come to me* see ch. vi. 35.) —Ver. 44. Matt. xxii. 3, clause 3; and ch. iii. 19, clause 2, of this Gospel.

—*that ye might have life.* See on ch. i. 4.

41. *I receive not honour from men.* See ver. 34.

43. *I am come in my Father's name.* Ver. 36. Ch. vii. 18, 28. viii. 42. x. 25. xvii. 1, 4; 6-8. Heb. v. 4, 5. Compare Deut. xviii. 18-20.

—*if another shall come in his own name, him ye will receive.* Acts v. 36, 37. Matt. xxiv. 23, 24. Dan. xi. 21, 31, 32. 2 Thess. ii. 3, 4; 9, 10. Rev. xiii. 4, 8.

44. *How can ye believe, which receive honour, &c.* Ch. xii. 42, 43. Matt. xxiii. 5. Rom. ii. 29. James iv. 4. Compare ch. xix. 12.

45. *Moses, in whom you trust.* See ch. ix. 28, 29.

46. *for he wrote of me,—viz. in the Prophecies recorded* Gen. iii. 15, xii. 3, xlix. 10, Numb. xxiv. 17: and especially Deut. xviii. 15-18, compared with Acts iii. 22, 23. See also ch. i. 45. Luke xxiv. 27. Acts xxvi. 22.

47. *But if ye believe not his writings, how, &c.* Luke xvi. 31.

CHAPTER VI.

1-14. *After these things Jesus went over the sea of Galilee... and a great multitude followed him.* [On this section—the feeding of the 5000—see Matt. xiv. 13-21. Mark vi. 30-44. Luke ix. 10-17.]

7. *Two hundred pennyworth, i. e. about £6 worth:* See Matt. xviii. 28.

14. *that prophet that should come into the world.* See on Matt. xi. 3.

15. *When Jesus therefore perceived that they would... make him a king, he departed again.*—Ch. xviii. 36. Compare Matt. viii. 4, cl. 1, and Mark i. 34.

—into a mount himself alone, i. e. to pray as in Matt. xiv. 23, where see the references.

16—21. *his disciples went down to the sea, &c.* [Matt. xiv. 22—34. Mark vi. 45—53.]

26. *Ye seek me, not because ye saw the miracles, but, &c.* Ch. ii. 23—35.

27. *Labour not for the meat which perisheth*—or, with Margin, *Work not, ἐργάζεσθε*, as in next verse, to shew the reference of the question there to this exhortation. See on Matt. vi. 25 and 33.

—*but for that meat which endureth unto everlasting life.* See the sequel of this ch. especially ver. 48—51; and compare ch. iv. 13, 14. vii. 37—39. Isa. lv. 1, 2.

—*for him hath God the Father sealed*, i. e. *commissioned*, or *appointed*. Ch. v. 37. Rom. iii. 25. Matt. iii. 17, and Luke iv. 18.

29. *This is the work of God that ye believe &c.* Ver. 40. Deut. xviii. 17—19. Matt. xvii. 5. 1 John iii. 22, 23.

30. *what sign shewest thou then*—See Matt. xii. 38, Note and references.

31. *Our fathers did eat manna in the Desert.* [Exod. xvi. 15. Num. xi. 6—8.]

—*He gave them bread from heaven to eat.* [Exod. xvi. 4. Ps. lxxviii. 24, 25. Neh. ix. 15.]

Note.—The attempts of recent Commentators to explain away the miraculous nature of this transaction by comparison with the manna still found in the East like dew on the ground, are at once met by the simple facts respecting the manna given to Israel, recorded Exod. xvi. 19—30, viz. That if kept till morning it corrupted, except on the Sabbath; and that on the Sabbath there was none sent, but on the sixth day a portion for two days.

32. *Moses gave you not that bread from heaven—read, gave you not the bread from heaven,—i. e. the true bread, as explained by the words following. It was but the type not the reality.*

33. *he which cometh down from heaven.* See on ch. iii. 13, clause 2.

—*and giveth life unto the world.* See below, verse 51; and ch. i. 29.

Note.—These words, compared with verse 51, prove that it is of the *atonement* effected by his *death on the cross* that the Lord speaks throughout this chapter, and the salvation which is by faith in it; and not of the *Eucharist* or *Lord's Supper*: and such was the opinion, among the Ancient Expositors, of Tertullian, Clemens Alex., Origen, Cyrill, Chrysostom, and Augustine: and of the Moderns, Grotius, Whitby, Wolf, Lampe, Tittman, and Kuinoel. Compare also ver. 62, 63, 64. (See Bloomfield).

35. *he that cometh to me.* This important figurative expression is explained in the next clause by *he that believeth on me*—the two phrases being evidently identical in meaning. It occurs again ver. 37, 44, 45: Ch. v. 40; vii. 37; Matt. xi. 28. Compare also Rev. xxii. 17.

—*shall never hunger...never thirst.* See on ch. iv. 14.

37. *All that the Father giveth me shall come to me.* Ver. 39, 45. Ch. xvii. 2, 6, 9, 11, 24. Compare also ch. x. 26—29.

—*him that cometh to men I will in no wise cast out.* Isa. i. 18. lv. 6, 7. Matt. xi. 28. 1 Tim. i. 15, 16. Heb. vii. 25. Acts ii. 21.

38. *I came down from heaven not to do mine own will, but,—* See on ch. iv. 34.

39. *that of all which he hath given me I should lose nothing.* Ch. x. 27—30. xvii. 12. xviii. 8, 9. Matt. xxiv. 24. 2 Tim. i. 13. ii. 19. 1 Pet. i. 5. 1 John ii. 19.

—*but should raise it up again at the last day.* Ver. 40, 44,
54. See on ch. xi. 25.

40. *that every one which seeth the Son...may have everlasting life.* See on ch. iii. 15; and 16, clause 4.

42. *Is not this Jesus the son of Joseph?* See on Matt. xiii. 55–57.

44. *No man can come unto me except the Father...draw him.* Ch. xii. 37, 38. Matt. xiii. 10–17. xvi. 17. 2 Cor. iv. 6. Ephes. i. 17, 18. See also above, ver. 37.

45. *And they shall be all taught of God.* [Isa. liv. 13. Jer. xxxi. 33, 34.]

—*hath learned of the Father cometh unto me.* See on ch. xiv. 6.

46. *Not that any man hath seen the Father, save he, &c.* See on ch. i. 18.

50. *that a man may eat thereof and not die.* Ver. 57, 58. Ch. v. 24, and xi. 26. 1 Cor. xv. 26; 53, 54. 2 Tim. i. 10.

51. *the bread that I will give is my flesh which, &c.* Heb. ii. 14, 15, and x. 5, 10, 19, 20. See also on Matt. xx. 28, clauses 2, 3.

53. *Except ye eat the flesh, &c. ye have no life in you.* Ch. iii. 18, 36. viii. 24. 1 John v. 11, 12.

56. *dwelleth in me and I in him.* Ch. xiv. 20–23. xv. 4, 5. 1 Cor. xii. 27. 2 Cor. xiii. 5. Eph. iii. 17. v. 29, 30. 1 John iii. 24. iv. 15. See also next verse.

57. *and I live by the Father, so he that eateth me even he shall live by me.* Ch. i. 12, 13, with xx. 17; and v. 21, 26, and xvii. 20–23.

61. *Doth this offend you?—or stumble you, as Matt. xi. 6.*

62. *What and if ye shall see the Son of Man ascend—thus*

proving, first, that he had come down from heaven, as stated ver. 33, &c. ; and, second, that eating his flesh could not be intended literally.

63. *It is the Spirit that quickeneth—or that giveth life*, i. e. the life spoken of in the discourse preceding. See the references to ch. iv. 14.

—*the words that I speak unto you are spirit and are life.* Compare 2 Cor. iii. 6 ; and Ps. cxix. 50, 93. Rom. x. 17.

64. *But there are some of you that believe not.* Compare verses 68, 69, confirming the application of the whole discourse to faith in him as Saviour : See Note on ver. 33.

—*For Jesus knew from the beginning who &c.* See on ch. ii. 25 ; and Matt. xi. 4.

68. *Lord, to whom shall we go ?* Ch. xiv. 6. Acts iv. 12. 1 Cor. iii. 11.

—*thou hast the words of eternal life.* So Acts v. 20. See on ch. i. 4, and iii. 34.

69. *that thou art that Christ*—See on Luke iv. 18.

—*the Son of the living God.* See on Matt. xiv. 33 ; and xvi. 16.

70. *one of you is a devil.* See ch. xiii. 27, and Acts i. 25 ; and Matt. iv. 1, clause 3, Note (3).

CHAPTER VII.

1. *In Jewry*, read *Judea*, as ver. 3, and always elsewhere.

—*because the Jews sought to kill him*, i. e. before the time purposed, as stated ver. 30, and viii. 20. Compare Luke iv. 30.

2. *feast of tabernacles—or tents.*

Note.—So called as commemorative of the Israelites dwelling

in tents in the wilderness, Lev. xxiii. 34-43, Neh. viii. 14-18; called also *The feast of ingatherings*, being celebrated after the gathering in of the harvest, Exod. xxiii. 16. xxxiv. 22. It continued *eight days*, or seven days of dwelling in booths, followed by a solemn assembly on the eighth, Lev. xxiii. 34, 39, with 42; and Neh. viii. 18; and was an occasion of unusual rejoicing, Deut. xvi. 13-17. See Note on Matt. xxi. 9.

3. *His brethren, or kinsmen*, as Matt. xii. 46, cl. 2.

5. *For neither did his brethren believe in him.* Mark iii. 21.

6. *My time is not yet come*, i. e. for going up to the feast, as explained ver. 8; wishing to go up privately, see ver. 10;—not therefore the same as ver. 30, and viii. 20, which is the time of his *death*.

—*your time is always ready*: i. e. ‘you have no cause of fear from appearing in public.’ See next verse, and verse 1.

7. *The world cannot hate you.* Ch. xv. 19. 1 John iv. 5.

—*but me it hateth because, &c.* Ch. xv. 18, 25. See also ch. iii. 19, cl. 2.

12. *Some said, He is a good man: others said Nay.* So ver. 40-43. Ch. ix. 16. x. 19-21. See on Matt. xxi. 46.

13. *for fear of the Jews.* See ch. ix. 22; 33, 34. xii. 42, 43. xix. 38. Compare Acts v. 13.

15. *How knoweth this man letters*, i. e. with Margin, *learning*. Matt. xiii. 54; and vii. 28, 29.

16. *My doctrine is not mine*—(i. e. ‘not of human origin, nor the invention or discovery of a mere man, as you take me to be;’ as with the leaders of sects of religion and philosophy in general.) Ch. iii. 11; 32-34. viii. 28. xii. 49. xiv. 10, 24. xvii. 8.

17. *If any man will do his will*, rather, *If any man wishes to do*—i. e. unbelief is the fault of the heart, not of the understanding. Isa. i. 10. Hos. vi. 1-3. Matt. vi. 22. xiii. 12.

Compare Acts viii. 27—29; and x. 1—6; and see Luke viii. 15, clause 1, and references.

18. *He that speaketh of himself seeketh his own glory; but he &c.* Ch. v. 41, 43. viii. 49, 50. Compare Phil. ii. 3—8.

20. *Thou hast a devil*—read, *a demon*. See on Matt. x. 25.

21, 22. *I have done one work, and ye all marvel. Moses therefore gave you*—read *and ye all marvel thereat*, (or *on that account*.) *Moses gave you &c.* merely altering the stop, and construing *διὰ τοῦτο* with the end of 21, instead of the beginning of 22. The *work* alluded to is the miracle of ch. v. 1—9; see ver. 23.

22. *Not because it is of Moses, but of the Fathers*—or, *not that it is of Moses*, being of greater antiquity. Compare Gen. xvii. 10—12, and Acts vii. 8, with Exod. xii. 48, and Lev. xii. 3, which two last passages are the only precepts in the law of Moses relating to circumcision, and the only mention of it from the circumcision of Moses' son, Exod. iv. 24—26, to the circumcising of the people by Joshua, ch. v. 1—8.

23. *are ye angry at me because, &c.* Compare Luke xiii. 15, 16, and xiv. 1—6.

24. *Judge not according to the appearance*—referring, no doubt, to the prejudice against him expressed before ch. vi. 42, and again implied ver. 15 and 27. Compare ch. viii. 15. Deut. i. 17. Prov. xxiv. 23. 2 Cor. x. 7. James ii. 1.

26, *he speaketh boldly*—rather *openly*, *παρρησια*, as ver. 4, 13; See ch. xviii. 20.

27. *no man knoweth whence he is*—referring to a notion which then prevailed, of the sudden appearing of the Messiah, confounding his comings in glory and humiliation; compare Matt. xxiv. 23; on which notion was also probably founded the temptation recorded Matt. iv. 6.

28. *and I am not come of myself*, i. e. *and (yet) I am not come of myself*—‘I have another origin which you do not know.’ See on ch. v. 43.

—*but he that sent me is true*, Ch. iii. 33. viii. 26. Rom. iii. 3, 4. Compare ch. viii. 44–46.

—*whom ye know not*. Ch. viii. 19, 55. xvi. 3.

29. *But I know him, for I am from him*. See on Matt. xi. 27, clause 2.

30. *because his hour was not yet come*. Ch. viii. 20. xii. 23, 24. xiii. 1. xvii. 1. Matt. xxvi. 18. Luke xxii. 53.

31. *And many of the people believed on him and said, &c.* See on ch. ii. 23.

33. *Yet a little while I am with you*, Ch. xii. 35. xiii. 33. xvi. 16.

—*and then I go unto him that sent me*. Ch. vi. 62. xiii. 1, 3. xiv. 12. xvi. 5, 10, 28. xvii. 11.

34. *ye shall seek me and shall not find me*—i. e. ‘you shall look for your Messiah to come, anxiously but in vain,’ verified oftentimes since and now. So ch. viii. 21. Compare Hos. v. 6.

35. *the dispersed among the Gentiles*—or, with Margin, *the Greeks*, Ελλην, as ch. xii. 20, Acts xiv. 1, Rom. i. 14, 16, &c. But denoting *Gentiles*, as Rom. ii. 9, 10. iii. 9; 1 Cor. x. 32. xii. 13, which are all the places where so rendered. The sense is—*the (Jews) dispersed among the Gentiles*: See Jam. i. 1, and 1 Pet. i. 1, where alone else διασπορα occurs.

37. *In the last day, that great day of the feast*—

Note.—On this day it was the custom to fetch water from the fountain of Siloam, some of which they drank with loud acclamations of praise and thanksgiving, and some was poured on the altar, while they sang with transports of joy the twelfth chapter

of Isaiah, particularly the third verse—*With joy shall ye draw water from the wells of Salvation*—when also they prayed for rain against the following seed-time. To this custom, going on no doubt before his eyes, the Lord refers in the proclamation following. See Note on verse 2, above.

—*If any man thirst let him come unto me*, See on ch. iv. 14.

38. *as the Scripture hath said*, See Isa. xliv. 3, lviii. 11, &c.

39. *the Spirit, which they that believe on him should receive*. Acts xix. 2. Ephes. i. 13, 14, and 15–17. See on next clause.

—*for the Holy Ghost was not yet given, because, &c.* Chs xvi. 7, Acts ii. 33, Ephes. iv. 7, 8: with ch. xii. 16, xvii. 5, Acts iii. 13, and Heb. ii. 8, 9.

40. *this is the Prophet*—i. e. as ch. i. 21, cl. 2, which see.

41. *But some said, Shall Christ come out of Galilee?*—i. e. ignorant that Christ had been born at Bethlehem in Judea, though his early life was spent in Galilee.

42. *That Christ cometh of the seed of David*. See on Matt. i. 1, cl. 2.

—*and out of the town of Bethlehem where David was*. Luke ii. 4–6, and Matt. ii. 1 and 4–6, with 1 Sam. xvi. 1.

43. *So there was a division among the people*. See above on ver. 12.

44. *And some of them would have taken him, but, &c.* See ver. 30.

46. *Never man spake like this man*. See on Matt. vii. 28, 29.

48. *Have any of the rulers or of the Pharisees believed on him?* See ch. xii. 42; and compare 1 Cor. i. 20, 26–29. ii. 7, 8.

49. *But this people,—or this crowd*. See on Mark xii. 37.

50. *Nicodemus...he that came to Jesus by night.* [Ch. iii. 2.]

51. *Doth our law judge any man before it hear him?* See Deut. xix. 16-19.

52. *out of Galilee ariseth no prophet.* Ver. 41. ch. i. 46.

CHAPTER VIII.

1-11. *And the Scribes and Pharisees brought unto him a woman taken in adultery.*

Note.—On the authenticity of this section, which has been disputed, see Bloomfield, who observes that it is found in five-sixths of the MSS. ; and also that while its omission from some copies, and also its being little noticed by the Fathers and ancient Commentators is easily accounted for, as St. Augustine says, ‘from an ill-judged fear lest its tendency should be misunderstood by the ignorant and ill inclined,’ no reason can be assigned why it should have been fabricated, or how it could have found its way into such a proportion of the MSS. It is accordingly retained by Matthæi and Scholz : though rejected by Wetstein. See also G. Penn, who rejects it chiefly as being absent from the *Vat. MS.*

Finally, a reason for the Lord’s not condemning the woman is that it would have been inconsistent with the mercy and grace which are the characteristics of his first coming : (see the references to ver. 11)—and also because he perceived that a trap was laid to make him impugn the Law of Moses : See ver. 6. In this view the wisdom of his procedure is most conspicuous.

5. *Now Moses in the law commanded us.* [Lev. xx. 10. Deut. xxii. 21-24.]

10. *hath no man condemned thee*—i. e. to death, *passed sentence on thee*, and so next verse.

11. *Neither do I condemn thee*—Ch. iii. 17. xii. 47. Luke ix. 56. Compare also Luke xii. 14.

—*go, and sin no more.* So ch. v. 14.

12. *I am the light of the world: he that followeth me, &c.*
See on ch. i. 4. clause 2.

13. *Thou bearest record of thyself*—i. e. *witness or testimony*,
as ver. 18, &c. and so next verse. See ch. v. 31.

14. *I know whence I came, and whither I go; but ye cannot
tell whence, &c.* Ch. vii. 28, 29. ix. 29.

15. *Ye judge after the flesh.* See on ch. vii. 24.

—*I judge no man, that is now.* See above on ver. 11.

16. *for I am not alone*—so ver. 29, and ch. xvi. 32. Com-
pare ch. v. 22, 27.

17. *It is also written in your law that the testimony, &c.* See
on Matt. xviii. 16.

18. *I am one that bear witness of myself, and the Father*—
Compare on ch. iv. 26, and on v. 37.

19. *Ye neither know me nor my Father.* Ver. 55. ch. vii.
28. xvi. 3. See also on ch. i. 10.

—*if ye had known me ye should have known my Father also.*
Ch. xiv. 7. v. 38.

20. *for his hour was not yet come.* See on ch. vii. 30.

21. *ye shall seek me, &c.* So ch. vii. 34; see ver. 24, below.

23. *Ye are from beneath...of this world.* Ch. iii. 31. xv. 19.
Jam. iv. 4. 1 John ii. 15, 16. iv. 5. v. 19. See also ver. 44.

—*I am from above.* See on ch. iii. ver. 13.

24. *if ye believe not that I am he, ye shall die in your sins.*
Ver. 21. See on ch. iii. 36, clause 2; and on Mark xvi. 16,
cl. 3.

26. *he that sent me is true.* See on ch. vii. 28, clause 2.

—*I speak...those things which I have heard of him.* Deut.
xviii. 18. Ver. 28, 38, 40. Ch. iii. 32. xii. 49, 50. xiv. 10.
xv. 15. xvii. 8.

28. *When ye have lifted up the Son of Man.* See ch. iii. 14.

—*then shall ye know that I am he.* Acts ii. 36–41. iv. 4. vi. 7, &c.

—*that I do nothing of myself but as,* &c. Ver. 26, cl. 2; and v. 19, cl. 1.

29. *And he that sent me is with me.* See ver. 16, above.

—*I do always those things that please him.* See on ch. iv. 34.

31. *If ye continue in my word, then are ye,* &c. Acts xiii. 43, xiv. 22. Rom. xi. 22. Col. i. 23. 2 Tim. iii. 14. Jam. i. 25. See also on Matt. x. 22, cl. 2.

32. *the truth shall make you free.* Ver. 36. Rom. vi. 14–18. viii. 2, 15. 2 Cor. iii. 15–17. Gal. v. 1, 13. 1 Pet. ii. 16. See also on Luke iv. 19, cl. 3.

33. *They answered*—i. e. the by-standers, the speakers of ver. 25, 27; not the believers of ver. 30.

—*We be Abraham's seed.* Ver. 39. See on Matt. iii. 9.

—*and were never in bondage,* i. e. slaves; for, though subject to the Romans at the time, they would not allow of the term *slavery*—understanding the words of Christ literally or *politically*.

34. *Whosoever committeth sin is the servant of sin—or slave.* Rom. vi. 6, 7, 19. 2 Pet. ii. 19.

35. *And the servant abideth not in the house for ever, but,* &c. Compare Gal. iv. 30, 31, with 4–7.

36. *If the Son therefore shall make you free.* Compare Heb. iii. 5, 6; and above on ver. 32.

37. *my word hath no place in you.* Ver. 47. ch. v. 38.

38. *I speak that which I have seen,* &c. See above, ver. 26, clause 2.

39. *If ye were Abraham's children, ye would do the works of Abraham.* Rom. ii. 28, 29. iv. 12. Gal. iii. 7, 29.

40. *which I have heard of God.* See ver. 38; and ver. 26, and references.

42. *If God were your Father, ye would love me.* Ch. i. 18. xiv. 7-11. Heb. i. 3, clauses 1, 2. See also on ch. v. 23; and compare 1 John v. 1.

—*I proceeded forth and came from God.* Ch. i. 1, 2; 14. xvi. 27, 28. xvii. 8.

—*neither came I of myself, but he sent me.* See on ch. iii. 34, cl. 1.

Note.—Two distinct truths respecting the person of Christ, seem to be intended by these two clauses—the *first* referring to his divine nature as THE WORD eternally proceeding from God (ch. i. 1, 2); the *second* to his coming in the flesh and office as the MESSIAH; the belief of both truths constituting perfect faith in him, as to the revelation he made, and the work he accomplished. See the references to the former clause, especially ch. xvii. 8.

43. *because ye cannot hear my word.* Ch. v. 44. Compare Matt. xiii. 14.

44. *Ye are of your father the devil.* See on Matt. iii. 7, cl. 2.

—*ye will do, read ye desire, or like to do:* ὁμιλεῖτε.

—*He was a murderer from the beginning.* Gen. iii. 4, 5. 1 John iii. 12. Heb. ii. 14. 1 Pet. v. 8.

—*he is a liar and the father of it.* 2 Cor. xi. 3. 2 Chron. xviii. 20, 21. Acts. v. 3. xiii. 10. 2 Cor. xi. 13-15. 2 Thes. ii. 9, 10. Rev. xii. 9.

46. *which of you convinceth me of sin—rather convicteth.* See on Matt. xxvi. 60.

47. *He that is of God heareth God's words.* Ver. 37. ch. v. 38. 1 John iv. 6.

48. *Thou art a Samaritan,* See ch. iv. 9, Note.

—*and hast a devil, or demon,* and so ver. 49, 52. So ch. vii. 20. See on Matt. x. 25.

50. *And I seek not mine own glory.* See on ch. vii. 18.

51. *If a man keep my saying he shall never see death.* See on ch. iii. 16, clauses 3, 4; and v. 24.

53. *Art thou greater than our father Abraham?* So ch. iv. 12.

54. *If I honour myself, my honour is nothing.* Ch. v. 31.

—*it is my Father that honoureth me.* Ver. 17, 18. See on ch. v. 37, clause 1.

55. *Yet ye have not known him, but I know him.* Ch. vii. 28, 29.

—*and keep his saying.* Ch. xv. 10. Heb. v. 8, 9. See also on ch. iv. 34.

56. *Your father Abraham rejoiced to see my day,* Gal. iii. 8. Rom. iv. 18–22. Heb. xi. 13.

58. *Before Abraham was, I am.* Exod. iii. 13, 14. Ch. i. 1. iii. 13. vi. 62. xvii. 5.

59. *Then took they up stones to cast at him, but Jesus hid himself, &c.* So ch. x. 31, 39. Luke iv. 29, 30. See on ch. vii. 30.

CHAPTER IX.

3. *but that the works of God should be made manifest in him.* Ch. xi. 4, 40–42. Compare ch. ii. 11.

4. *the works of him that sent me.* See on ch. iv. 34.
 —*while it is day.* Ch. xi. 9, 10. xii. 35. Eccles. ix. 10.
 Gal. vi. 10. Ephes. v. 16.
5. *I am the light of the world.* See on ch. i. 4, clause 2.
6. *he anointed the eyes of the blind man with the clay—or,*
 with Margin, *spread the clay on the eyes.* So Mark vii. 33.
 viii. 23. Compare Matt. viii. 3, references and Note.
7. *Go, wash in the pool of Siloam—called Siloah,* Neh. iii.
 15, and *Shiloah,* Isa. viii. 6; a fountain under the walls of
 Jerusalem on the east, between the city and the brook Kidron :
 it was the nearest fountain, and not far from the temple. Com-
 pare 2 Kings v. 14, where the object of the direction was doubt-
 less the same—to try the faith of the person.
7. *and came seeing.* For other instances of this miracle, see
 on Matt. ix. 27, cl. 1.
8. *that sat and begged—a notable person, therefore :* so Acts
 iii. 2, with iv. 16.
14. *And it was the Sabbath day when Jesus, &c.* See on
 Matt. xii. 10.
16. *How can a man that is a sinner do such miracles ?* ver.
 31–33. ch. x. 19–21.
17. *What sayest thou of him, that he hath opened thine eyes ?*
read because he hath opened, or, for opening thine eyes ?
 —*He is a prophet.* Ver. 32, 33. Ch. iii. 2. iv. 19. vi. 14.
22. *because they feared the Jews.* See on ch. vii. 13; and
 Matt. x. 26, 28.
24. *Give God the praise—rather Give glory to God, i. e.*
 by a full confession of the truth, as Joshua vii. 18, 19—not
 ‘Give God the glory of the miracle,’ for this would be an ad-
 mission of the miracle which they affected to deny; ver. 19,
 with 25.

31. *Now we know that God heareth not sinners*—(i. e. wicked men, deceivers and impostors, as ver. 24). Job xxvii. 8, 9. Ps. xxxiv. 15–17. Prov. xv. 8, 29. xxviii. 9. Isa. i. 15. Jer. xiv. 10–12. Ezek. viii. 17, 18. Mich. iii. 4. Zech. vii. 13.

33. *If this man were not of God he could do nothing*,—Ver. 16. See on ch. v. 36.

34. *And they cast him out*, or, with Margin, *they excommunicated him*: see ver. 22. Matt. v. 10, 11, 12.

35. *Dost thou believe on the Son of God?* See Matt. xiv. 33, references and Note.

37. *it is he that talketh with thee*. So. ch. iv. 26.

38. *And he worshipped him*. See on Matt. ii. 11.

39. *For judgment am I come into this world*—explained by the words following—that *they which see not might see and... see might be made blind*, and Matt. xiii. 10–17. Compare also on Matt. xi. 25.

41. *If ye were blind ye should have no sin*. Ch. xv. 22–24, and iii. 19. Luke xii. 47.

CHAPTER X.

6. *This parable*—*παροιμία*, here first; and only ch. xvi. 25, 29, and 2 Pet. ii. 22, where *proverb*.

7. *I am the door of the sheep*. Ch. xiv. 6. Ephea. ii. 18. Heb. x. 19, 20.

8. *All that ever came before me are thieves, &c.*—i. e. *All that have come*, (*ἡλθον*—Imperfectly past;—*ever* is not in the original;) opposing my pretensions, and claiming to be heard

before me, alluding to the Chief Priests, Scribes, and Pharisees of the day, as appears further from the present tense, *sic*—*are* thieves, &c. See Josephus's account of the High Priests of that time.

Ver. 1, 10. Matt. vii. 15. xxiii. 1-4. Mark xii. 38-40. Compare Isa. lvi. 10-12. Jer. xiv. 15. Ezek. xxxiv. 2-4. Zech. xi. 4, 5.

9. *I am the door*: ch. xiv. 6. Eph. ii. 18. Heb. x. 19, 20.

—*he shall be saved, and shall go in and out, and find pasture.*
Ver. 3, 4. Ps. xxiii. 1-4. lxxviii. 52, 53. Isa. xl. 11. Ezek. xxxiv. 11-16.

10. *The thief cometh not but for to steal and kill, &c.* See references to ver. 8.

—*that they might have life.* Ch. i. 4, and references.

—*and that they might have it more abundantly.* Ch. v. 24. vi. 47-51. xi. 25, 26. 2 Tim. i. 10.

11. *I am the good shepherd.* Zech. xiii. 7. Mic. v. 4, with 2. Heb. xiii. 20. 1 Pet. ii. 25. v. 4. See also on ver. 9, cl. 2.; and ver. 14, below.

—*giveth his life for the sheep.* Ver. 15. ch. xv. 13. Rom. v. 7, 8. Ephes. v. 2. See also references to Matt. xx. 28, clause 2.

12. *leaveth the sheep and fleeth.* Jer. l. 6. Ezek. xxxiv. 3-6. Matt. ix. 36.

13. *because he is an hireling.* Compare 1 Pet. v. 1, 2. 1 Tim. iii. 3, 8.

14. *and know my sheep*—Ver. 3 and 27. 2 Tim. ii. 19. 1 Cor. viii. 3. Ps. i. 6. Nah. i. 7.

—*and am known of mine.* Ver. 4, 5. ch. vi. 45. viii. 47. xvii. 8. 1 John v. 20.

15. *As the Father knoweth me, even so know I the Father*:

These words should be joined to the preceding verse thus:—*and know my sheep and am known of mine, even as the Father knoweth me, and I know the Father.* Compare ch. xvii. 21–23; and vi. 57.

—*and I lay down my life for the sheep.* See ver. 11.

16. *And other sheep I have, &c.* Isa. xlix. 5, 6. lvi. 8. ch xii. 20–24, 32. Rom xv. 8, 12. See also on Matt. viii. 11, clause 1.

—*and there shall be one fold and one shepherd.* Ephes. ii. 14–19. iii. 1–6. 1 Cor. xii. 12, 13. Col. iii. 11. Rev. vii. 4, with 9, 10.

17. *Therefore doth my Father love me because I lay down my life.* Isa. liii. 12. xlii. 1, 21. Matt. xvii. 5. Phil. ii. 8, 9. See also ch. xv. 10.

18. *I lay it down of myself.* Ch. xix. 11. Ps. xl. 6–8. Isa. liii. 7. Matt. xxvi. 53. Eph. v. 2, and 25. 1 Tim. ii. 6.

—*I have power to take it again.* See on ch. ii. 19, cl. 2.

—*This commandment have I received from my Father.* Ch. xv. 10. xviii. 11. Heb. v. 8. See on ch. iv. 34.

19. *There was a division therefore again.* See on ch. vii. 12.

20. *He hath a devil—or demon, and so ver. 21.* See on Matt. x. 25.

21. *Can a devil open the eyes of the blind?* referring to ch. ix., where see ver. 31–33. Compare Exod. iv. 11, Ps. cxlvi. 8, and ch. iii. 2, clause 2.

22. *the feast of the dedication*—'Εγκαίνια, only here; from *εγκαίνια* to dedicate, or consecrate, either first or anew, (from *καινός* new.) A feast instituted by Judas Maccabeus, in commemoration of the purification of the Temple from the Heathen pollutions of Antiochus Epiphanes: See the account 1 Macc.

iv. 36-59; and compare 2 Macc. x. 5-8. In the Sept. it occurs Ezra. vi. 16, 17; and the Verb, 1 Kings viii. 64. 2 Chron. vii. 5.

23. *in Solomon's porch*—*συνα*, a portico or covered walk. Acts iii. 11, and v. 12.

24. *make us to doubt*—or, with Margin, *hold us in suspense*, *αἰεω*, only here in this sense.

25. *the works that I do in my Father's name, they bear witness of me.* Ver. 38. See on ch. v. 36. *

26, 27. *as I said unto you*—Read these words with ver. 27, thus: *because ye are not of my sheep: As I said unto you, My sheep hear my voice*, referring to ver. 4, 14. See references to latter.

28. *And I give unto them eternal life.* See on ch. iii. 16, cl. 4.

—*neither shall any man pluck them out of my hand*—read, *neither shall any (one) pluck them*, &c., and so next verse, and no (one).—Ch. xvii. 11, 12. 1 Sam. ii. 9. Ps. cxxv. 1-3. Isa. xlv. 17. liv. 17. Jer. xxxii. 40. Matt. xviii. 14. Phil. i. 6. 2 Tim. i. 12. 1 John ii. 19. v. 13. See also on Matt. xxiv. 24, cl. 3.

29. *My Father which gave them me*—Ch. vi. 37, 39, 45. xvii. 2, 6, 9, 11, 24.

30. *I and my Father are one.* Ver. 38. ch. xii. 45. xiv. 9-11, 20; xvi. 15. xvii. 21-23. See also on ch. i. 1, cl. 4; and Matt. i. 23.

31. *took up stones again to stone him.* So ch. viii. 59.

33. *being a man, makest thyself God*—viz. as in ver. 30. See on ch. v. 17, 18, and 23.

34. *I said, Ye are gods.* [Ps. lxxxii. 6. Compare ver. 1, and Exod. xxii. 28.]

36. *whom the Father hath sanctified*, Ch. xvii. 19. Mark i. 24. See Luke iv. 18, cls. 1, 2, and *Note*.

—*and sent into the world*, Luke xx. 13. Ch. v. 23, 24, 30, 36. xvii. 3. 1 John iv. 9, 10, 14. See also on ch. viii. 42, clauses 2, 3.

—*because I said, I am the Son of God*, viz. as implied ver. 30, in the words *my Father*. See Matt. xiv. 33, *Note* and references.

37. *If I do not the works of my Father*. Ch. v. 36, and references.

38. *that the Father is in me and I in him*. See ver. 30, and references there.

39. *they sought again to take him: but he escaped*. Ch. viii. 59, with vii. 30.

40. *where John at first baptized*. [Ch. i. 28.]

41. *all things that John spake of this man were true*. Ch. v. 33, 35. Matt. xi. 7–9. xxi. 26. Luke vii. 29.

42. *And many believed on him there*. So ch. ii. 23, and references there.

CHAPTER XI.

1. *Bethany, the town of Mary &c.* [Luke x. 38, 39.]

2. *It was that Mary which anointed*—i. e. *who* (afterwards) *anointed*, referring to ch. xii. 3.

4. *but for the glory of God*. Ver. 40. Ch. ix. 3.

9. *If any man walk in the day*. Compare ch. ix. 4, and references.

11. *Sleepeth*. So Matt. ix. 24, and the instances there.

14. *Lazarus is dead*—an instance of Christ's omniscience : for others see on Matt. ix. 4.

16. *that we may die with him*—i. e. with Jesus ; see ver. 8, with ch. x. 39, 40.

18. *about fifteen furlongs off*—That is, with Margin, *about two miles*.

12. *if thou hadst been here*. So ver. 32. Ch. iv. 47, 49.

22. *I know that even now, &c.* So Matt. ix. 18.

24. *in the resurrection at the last day*. See on ch. v. 28, 29. vi. 39, 40, 44.

25. *I am the resurrection and the life*. Ch. v. 21. 1 Cor. xv. 20–22. Phil. iii. 20, 21. Col. iii. 3, 4. Rev. i. 18. See also on ch. iv. 14, and i. 4.

—*he that believeth in me, though, &c.* See on ch. iii. 16, clause 4.

26. *shall never die*. This is added because, as in Lazarus' case, a person might be restored to *life* and yet die again. Compare ch. x. 28. Luke xx. 36. 1 Cor. xv. 25, 26 ; 39–42, 53 ; and Rev. xxi. 4.

27. *that thou art the Christ, the Son of God*. See Note on Matt. xiv. 33.

—*which should come*, ἡ ἔρχομένη, See on Matt. xi. 3.

28. *The Master is come*. Matt. xxiii. 8, and references.

33. *he groaned in the spirit*. So again ver. 38. Compare Mark vii. 34, and viii. 12.

35. *Jesus wept*. Luke xix. 41. Heb. iv. 15, *Gr*.

37. *which opened the eyes of the blind*—referring to ch. ix. 1. But compare Luke vii. 21.

40. *thou shouldest see the glory of God*. Referring to ver. 23–26. See also ver. 4.

41. *and said, Father, I thank thee.* So Matt. xi. 25. Compare ch. xvii. 1.

42. *that they may believe that thou hast sent me.* Ch. v. 34—36, and references.

43. *Lazarus, come forth.* So Matt. ix. 5, 25; and Luke vii. 11—15. See on Matt. viii. 8.

47. *the Chief Priests and the Pharisees a council*—i. e. *the Sanhedrim, συνέδριον*, on which see Note on Matt. v. 22.

—*What do we ? for this man, &c.* Compare ch. xii. 19, and Acts iv. 16, 17, and 24—28.

49. *And one of them, Caiaphas*,—mentioned before, Luke iii. 2. Ch. xviii. 13, 14, 24, 28. Matt. xxvi. 3.

51. *he prophesied.* So Balaam, Num. xxiii; and Saul and others, 1 Sam. xix. 20—24. Compare Matt. vii. 22.

52. *And not for that nation only, but &c.* Ch. x. 16, and references.

54. *Jesus therefore walked no more openly among the Jews.* So ch. vii. 1, and x. 39, 40; explained by ch. vii. 30.

—*a city called Ephraim*—Probably the same mentioned 2 Chron. xiii. 19.

55. *And the Jews' Passover was nigh at hand.* See Note on ch. ii. 13.

—*to purify themselves.* 2 Chron. xxx. 17—19.

56. *Then sought they for Jesus.* As before, ch. vii. 11.

CHAPTER XII.

1. *Bethany, where Lazarus was.* Ch. xi. 1, 43.

2. *There they made him a supper*, i. e. at Bethany, not how-

ever in the house of Lazarus, who was only a guest, but of *Simon the leper*. See the parallels Matt. xxvi. 6, and Mark xiv. 3.

—and *Martha served*. Compare with this and next verse Luke x. 38-42.

3. *Then saith one of the disciples, Judas Iscariot*, See Matt. x. 4 (12).

5. *for three hundred pence*—nearly ten pounds: Matt. xix. 28.

6. *and had the bag, or purse, γλασσίονον*, only here and ch. xiii. 29; lit. a box for carrying the mouth-pieces of wind-instruments—used in Sept. of 2 Chron. xxiv. 8, for a *chest* or *coffer*.

—and *bare what was put therein*—or, *made away with*, a sense of *βασταζω*, ch. xx. 15, and in some writers; and explaining the word *κλίπτει*, *thief*, just before.

12—15. *On the next day much people...when they heard that Jesus was coming*. [Matt. xxi. 1—11, references and Notes. Mark xi. 1—10. Luke xix. 29—38.]

13. *took branches of palm-trees, φοῖνῖξ*, only here and Rev. vii. 9.

16. *understood not the disciples at the first: but when Jesus was glorified*. Compare on Matt. xvii. 9.

20. *certain Greeks*—i. e. *Gentiles*, but probably *proselytes*, as Acts viii. 27, xiii. 42, 43, and xvii. 4. Compare 1 Kings viii. 41—43.

21. *Philip which was of Bethsaida*. Matt. x. 3—(5).

22. *Andrew*. Matt. x. 2—(2).

23. *The hour is come that the Son of man should be glorified*—i. e. these Gentiles being regarded as an earnest of the gathering of all nations to him as the fruit of his death then about to

take place. See next verse with 32, 33, and compare ch. vii. 39, and xiii. 31, 32.

25. *He that loveth his life shall lose it, &c.* See on Matt. x. 39.

26. *let him follow me.* Matt. xvi. 24, and references.

—*there shall also my servant be.* Ch. xiv. 3. xvii. 24. 2 Cor. v. 8. Phil. i. 23. 1 Thess. iv. 17, 18. 2 Tim. ii. 12.

—*him will my Father honour.* Ch. xiv. 21–23. xvi. 26, 27. See also on Matt. xxv. 34.

27. *Now is my soul troubled.* Ch. xiii. 21. Luke xii. 50. See on Matt. xxvi. 38.

—*Father save me from this hour?*—read interrogatively—(*shall I say*) *Father, &c.* Matt. xxvi. 39.

—*but for this cause came I unto this hour.* Ch. xiii. 1. xviii. 37. Heb. ii. 14, 15. x. 5–7. See also on Matt. xxvi. 54.

28. *Father glorify thy name.* Compare ch. xxi. 19. Phil. i. 20.

—*Then came there a voice from heaven.* This is the third instance of this attestation: See Matt. iii. 17, and xvii. 5.

29. *said that it thundred.* Compare Exod. xix. 16, 19. Rev. iv. 5. vi. 1. x. 3.

31. *Now is the judgment of this world, now shall &c.* See on ch. xvi. 11, and Luke x. 18, cl. 2.

—*the prince of this world.* So ch. xiv. 30. xvi. 11. Compare Matt. iv. 9, and references.

32. *if I be lifted up from the earth.* See next verse, and on ch. iii. 14.

—*will draw all men unto me.* Ver. 24. Gen. xlix. 10. Isa. liii. 10, 11. Rom. i. 16. 1 Cor. i. 23, 24.

34. *that Christ abideth for ever*—read, *that the Messiah is to remain for ever*, i. e. on earth, referring to the Prophecies of his Kingdom Ps. lxxxix. 35–37, Isa. ix. 7, Dan. vii. 13, 14, Ezek. xxxvii. 25, &c. Compare Luke i. 33.

—*how sayest thou, The Son of Man, &c.* Hence it appears that by the title *The Son of Man* the Jews understood *The Messiah*. See Note on Matt. viii. 20.

35. *is the light with you.* Ver. 46. ch. viii. 12. ix. 5.

—*Walk while ye have the light.* Compare 2 Cor. vi. 1, 2. Heb. iii. 6–13.

36. *the children of light.* So Luke xvi. 8. Ephes. v. 8. 1 Thess. v. 5.

—*did hide himself from them,* As ch. viii. 59.

38. *Lord, who hath believed our report?* [Isa. liii. 1.] Rom. x. 16.

40. *Esaias said again, He hath blinded their eyes, &c.* [Isa. vi. 9, 10.] See on Matt. xiii. 14, 15.

41. *when he saw his glory.* Isa. vi. 1–5, where Note that the Hebrew for LORD is *Jehovah*.

42. *because of the Pharisees they did not confess him.* So ch. vii. 13, and references.

43. *For they loved the praise of men more than &c.* See on ch. v. 44.

44. *believeth not on me but on him that sent me.* Ch. v. 23. Matt. x. 40. 1 John ii. 22, 23.

45. *And he that seeth me seeth him, &c.* Ch. x. 30, and references.

46. *I am come a light into the world.* Ver. 35, 36. See on ch. i. 4, cl. 2.

47. *I judge him not : for, &c.—or condemn*, and so next verse : see on ch. viii. 11, and 15.

48. *the word that I have spoken, the same shall judge him.* Ch. iii. 19. Mark xvi. 16. Luke viii. 18. xii. 47, 48.

49. *For I have not spoken of myself.* Ch. viii. 26, cl. 2.

50. *his commandment is life everlasting.* Ch. iii. 16, 17. vi. 27, 32, 33, 40.

CHAPTER XIII.

1. *Now before the feast of the Passover*—i. e. on the day of the Passover (the 14th of the month, and 1st of unleavened bread), but the day before the feast of the Passover which was on the 15th : See Lev. xxiii. 5, 6. [Matt. xxvi. 17. Mark xiv. 12. Luke xxii. 7.]

—*that his hour was come that he should depart...unto the Father.* See on ch. vii. 30 ; and 33, cl. 2.

—*having loved his own...he loved them unto the end.* Ch. xv. 9 ; 12–14. xvii. 9, 10, 20. Eph. v. 25. Rom. viii. 38, 39.

Note.—Having finished his *public* teaching, the Lord devotes the remaining hours of his life to the instruction and comforting of his *disciples*, from this to the end of ch. xvii ; to which is to be added the instruction before the Supper contained in Matt. xxiv. and xxv.

2. *And supper being ended*—rather during supper, or supper being come :—so *γινόμενος*, ch. xxi. 4, Acts xii. 18, xvi. 35, xxi. 40. The Vatican MS. and some others, however, read *γινόμενον*. Compare ver. 12, 26.

—*the devil having now put into the heart*, [Luke xxii. 3.] So

Ver. 27. Ch. vi. 70. 1 Chron. xxi. 1. Matt. xiii. 19. Acts v. 3. 2 Cor. ii. 11.

' 3. *that the Father had given all things into his hands.* See on Matt. xi. 27, and xxviii. 18.

—*he was come from God, and went to God (or was going) ;* Ch. iii. 13, cl. 2 ; and vii. 33, cl. 2.

6. *dost thou wash my feet ?* Compare Matt. iii. 14.

12. *thou shalt know hereafter—or afterwards, i. e. presently.* See ver. 12, &c.

8. *If I wash thee not, thou hast no part with me.* Ch. iii. 5. 1 Cor. vi. 11. Eph. v. 26. Tit. iii. 5. Heb. x. 22. 1 John i. 7.

10. *He that is washed—read, that-has-been-wholly-washed :* *ἀλουμίνες*, a different word from that used throughout this narrative, *ἵατω*, which denotes *partial*, as this *total* ablution. That is—' As he who has bathed before coming to supper (as did the Jews) has no need to wash except his feet but is wholly clean, so have you undergone a total cleansing of which this partial washing is a sufficient emblem.' See remainder of the verse, and references to ver. 8.

11. *For he knew who should betray him.* Ver. 18. Ch. vi. 64, 70, 71. xviii. 4.

13. *Ye call me Master and Lord, as ver. 6, 9.—*See on Matt. xxiii. 8, 10 ; and Luke ii. 11, cl. 3.

14. *If I then...have washed your feet, ye also ought, &c.* Matt. xx. 26–28. Luke xxii. 26, 27. Rom. xv. 1–3. Gal. vi. 1–3.

15. *For I have given you an example, that, &c.* See on Matt. xi. 29, clauses 1, 2.

16. *The servant is not greater than his Lord.* Matt. x. 24, and references.

17. *happy are ye if ye do them.* See on Matt. vii. 24, 25.

18. *He that eateth bread with me, &c.* [Ps. xli. 9.] spoken primarily of *Ahitophel*, (2 Sam. xv. 12, 31,) but typically of *Judas*. Compare 2 Sam. xvii. 23 with Matt. xxvii. 5.

19. *Now I tell you before it come, that when, &c.* So ch. xiv. 29, and xvi. 4.

20. *He that receiveth whomsoever I send, &c.* [Matt. x. 40.]

21. *he was troubled in spirit.* See ch. xii. 27, cl. 1.

—*that one of you shall betray me.* [Matt. xxvi. 21. Mark xiv. 18. Luke xxii. 21.] Acts i. 17. See ver. 18.

23. *leaning on Jesus' bosom.* See Note on Luke xvi. 22, clause 2.

—*whom Jesus loved.* So ch. xix. 26. xx. 2. xxi. 7, 20, 24. Compare ch. xi. 5.

26. *a sop*,—or, with Margin, *morsel*, i. e. *piece* of bread or meat: *ψωμίον*, (from *ψωμ*), only here and ver. 27, 30.

27. *Satan entered into him.* See ver. 2, cl. 2.

29. *Judas had the bag.* Ch. xii. 6.

31. *Now is the Son of Man glorified.* See on ch. xii. 23.

—*and God is glorified in him.* Ch. xiv. 13. xvii. 1, 4. 1 Cor. i. 30, 31. Phil. ii. 10, 11. 1 Pet. iv. 11.

33. *a little while I am with you.* Ch. xiv. 19. xvi. 16.

—*as I said unto the Jews.* Ch. vii. 33, 34. viii. 21, 22.

34. *A new commandment I give unto you, That ye love one another.* Ch. xv. 12, 17. Rom. xii. 10. Ephes. v. 2. 1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. iii. 8. 2 Pet. i. 7. 1 John ii. 8–11. iii. 23. iv. 7, 8, 11; 20, 21. v. 1.

Note.—The *Love* here enjoined is a *New commandment*, as being between disciples of Christ as such, and on the peculiar

grounds and motives which influence and unite them ; (See the next verse) ;—which therefore could not have been prescribed before the Christian revelation, and is quite distinct from the precept Lev. xix. 18, and James ii. 8, and Matt. vii. 12 ; with which the references usually confound it ; or even that previously and first enacted by Christ, Matt. v. 43–45.

35. *By this shall all men know that ye are my disciples.* 1 John iii. 10. Compare ch. xvii. 21.

36. *but thou shalt follow me afterwards.* Ch. xxi. 18. 2 Pet. i. 14. Compare ch. xii. 26.

37, 38. *I will lay down my life for thy sake. Jesus answered, &c.* [Matt. xxvi. 33–35, and references. Mark xiv. 29–31. Luke xxii. 31–34.]

CHAPTER XIV.

1. *Let not your heart be troubled.* Ver. 27. Ch. xvi. 5, 6 ; 22.

—*ye believe in God believe also in me*,—i. e. You believe in God though *unseen* by you ; learn so to realize my presence *by faith* when I shall have left you. See ch. xx. 29. 1 Pet. i. 8.

2. *In my Father's house.* Ps. xxxvi. 7–9. xxiii. 6. xxvii. 4. Heb. xii. 22. Rev. iii. 12.

—*I go to prepare a place for you.* Ch. xiii. 36. Heb. vi. 19, 20. ix. 7–12, and 23, 24, with viii. 1–5 ; and xi. 10, 16, with Rev. xxi. 2, 3.

3. *I will come again and receive you unto myself.* Ch. xvi. 22. Acts i. 10, 11. 1 Thess. iv. 14. 2 Thess. ii. 1.

—*that where I am, there ye may be also.* Ch. xii. 26. xvii. 24. Col. iii. 4. 1 Thess. iv. 17. Rev. iii. 21.

4. *And whither I go ye know.* See ch. vii. 33, cl. 2.

6. *I am the way.* See verses following to 10; and Heb. ix. 8, with x. 19-23. Ephes. ii. 18. Compare also ch. x. 1, 9.

—*the truth.* Ch. viii. 32, with 44, 45. xvii. 3, with 19. xviii. 37. Ephes. iv. 21-24. 1 John i. 5, 6, and v. 20. See also on ch. i. 17.

—*and the life.* See on ch. i. 4, cl. 1.

7. *ye should have known my Father also.* Ch. viii. 19.

—*and from henceforth.* Compare ver. 20 with 16, 17; and ch. xvi. 26, 27.

9. *he that hath seen me hath seen the Father.* See on ch. i. 18, cls. 1 and 4.

10. *I am in the Father, and the Father in me.* Ver. 20. Ch. x. 30, and references.

—*I speak not of myself.* See on ch. vii. 16.

11. *or else believe me for the very works' sake.* Ch. v. 36, and references.

12. *and greater works than these shall he do.*

Note.—This promise is in allusion to the greater effects to follow the preaching of the Apostles, and the greater power of God in the conversion of men after the ascension of Christ and descent of the Spirit—and possibly a greater number of miracles also wrought by them (Compare Acts ii. 43, and v. 12-16); which however all redounded to the glory of Christ as being wrought in *his name* (See on Mark xvi. 17,) and in fact the exercise of *his power* in fuller manifestation because of his being *glorified*. See the words following—*because I go to the Father* and compare ch. vii. 39. Acts ii. 33. iv. 29-31. Rom. xv. 18, 19.

13. *And whatsoever ye shall ask...that will I do.* Ver. 14. Matt. xviii. 20. xxviii. 18. 2 Cor. xii. 8, 9, (*Gr.*) See also ch. xv. 7, and on Matt. vii. 7.

—that the Father may be glorified in the Son. Ch. xiii. 31, cl. 2.

15. *If ye love me keep my commandments*—not merely the ten commandments, but moreover and especially the *doctrines and precepts of Christ* and of the *New Testament*. Ver. 21, 23, 24. Ch. xv. 10, 14. 2 Cor. v. 14, 15. 1 John iii. 21–24. See on Matt. vii. 29.

16. *I will pray the Father and he shall give you another Comforter*—*παράκλητος*, *Paraclete*, except in this discourse—viz. here, and ver. 26, xv. 26, and xvi. 7—only 1 John ii. 1, where *advocate*, and of *Christ*.

Note.—The word combines the meanings of *Exhortation* and *Intercession*, i. e. *pleading with* or *pleading for*, and thence *Consolation*. So *παράκληω*, to beseech, or intreat, exhort, and comfort, Matt. viii. 5. Luke xv. 28. Acts xi. 23. xvi. 40, and often: and *παράκλησις*, exhortation, consolation, or comfort, Acts xiii. 15, and Heb. xii. 5; Luke ii. 25; Rom. xv. 4, &c. &c. Here the title is materially illustrated by the word *another*—“*another Comforter*,” indicating that the primary application is to Christ, and that what he is now in the heavens for his disciples, the Spirit is in them. Compare ver. 13, 14, and 1 John ii. 1, with Rom. viii. 15, 26; and see the following references:—

Ver. 26. xv. 26. xvi. 7. Luke xxiv. 49. Acts i. 4, 5. ii. 33. ix. 31. xiii. 52. Rom. xv. 13. Ephes. i. 13, 14.

—that he may abide with you for ever. See next verse.

17. *Even the Spirit of truth*. So ch. xv. 26. xvi. 13. Compare 1 John v. 6.

—whom the world cannot receive, because it seeth him not, neither knoweth him:—Read and point, *whom the world cannot receive*: because it seeth him not neither doth it know him, and compare ver. 19; 1 John iii. 1, 2; and 1 Cor. ii. 6–14.

—for he dwelleth with you and shall be in you. Ver. 16. Rom. viii. 9; 14–16. 1 Cor. iii. 16. vi. 19. Gal. iv. 6. Ephes. ii.

22. 2 Tim. i. 14. 1 John ii. 27. iv. 13. See also on ch. iv. 14.

18. *I will not leave you comfortless*—or lit., with Margin, *orphans*, only here and James i. 27, where *fatherless*.

—*I will come to you*—in the sense explained in the verses following—19, 20, 21, 23; and Matt. xviii. 20. xxviii. 20. Rev. iii. 20. Compare on ch. vi. 56. For another application of this promise see above, ver. 3.

19. *but ye see me*. 2 Cor. v. 6, 7, 8. Heb. xii. 1–3. 1 Pet. i. 8.

—*because I live, ye shall live also*. Ch. vi. 57. x. 28. xv. 4–6. Col. iii. 3, 4. Rom. viii. 3, 10, 11.

20. *At that day ye shall know*—i. e. when they should receive the Spirit promised ver. 16, 17. Compare ver. 26.

—*that I am in my Father*. Ver. 10; and ch. x. 30, and references.

—*and ye in me, and I in you*. See on ch. vi. 56.

21. *he it is that loveth me*. See above, on ver. 15.

22. *Judas...not Iscariot*. Compare Luke vi. 16, with Matt. x. 3, clause—(10).

23. *my Father will love him*.—Ch. xii. 26. xvi. 26, 27. xvii. 26. 2 Thess. ii. 16, 17. 1 John iii. 1.

—*and we will come unto him, &c.* Ch. xvii. 21. 1 John i. 3, and ii. 23, 24. iv. 15. 2 Cor. vi. 16.

24. *the word which ye hear is not mine, but the Father's which sent me*. Ver. 10. See on ch. vii. 16.

26. *But the Comforter...whom the Father will send*. See on ver. 16.

—*he shall teach you all things*. Ch. xvi. 13. 1 John ii. 20, 27. 1 Cor. iii. 9, 10. Ephes. i. 15–23. Col. i. 9,

—*and bring all things to your remembrance.* Ch. ii. 22. xii. 16.

27. *Peace I leave with you,—or bequeath to you.* See clause 3, and ch. xvi. 33. xx. 19–21. Rom. viii. 6. xiv. 17. 2 Cor. i. 3–5. Phil. iv. 6, 7. 2 Thess. iii. 16. For another sense see on Luke ii. 14, cl. 2.

—*not as the world giveth.* Prov. xiv. 13. Ps. lxxiii. 3–5, 16–20. Luke xii. 18–20. Jer. vi. 13, 14.

—*neither let it be afraid,* (δουλιάω, only here: but see δουλα, 2 Tim. i. 7, where alone found; and where, as here, the reference is to the opposition from the world which awaited Christ's disciples on his departure, predicted ch. xvi. 1, 2. Compare Deut. i. 21. xxxi. 6. Isa. xiii. 7, and Lev. xxvi. 36, *Sept.* Ps. cxix. 165. Luke xxi. 9. 1 Pet. iii. 14.

28 *I said unto you, I go away, and come again unto you,—as ver. 3, which see.*

—*ye would rejoice because I said, I go unto the Father,—* inasmuch as he should then be *glorified*, and his humiliation and sufferings should cease.

—*for my Father is greater than I.* 1 Cor. xi. 3. xv. 24–28. But compare ch. i. 1, and v. 18, 23, and x. 30, and Phil. ii. 6–11.

30. *for the prince of this world cometh.* Luke xxii. 53. Matt. xxi. 38, 39. Ephes. ii. 2, and vi. 12, *Gr.* Compare Matt. iv. 9, with Rev. xi. 15–18.

—*and hath nothing in me.* See on Matt. xxvi. 59, 60.

30, 31. Read and point—*and hath nothing in me; but (he cometh, i. e. has this power against me) that the world may know that I love the Father, and (that), as the Father gave me commandment, even so I do.* See ch. xv. 10. Heb. ii. 10, and v. 8.

CHAPTER XV.

1. *I am the true vine*—in contrast with Israel also so called. Compare Ps. lxxx. 8–11. Isa. v. 1–7. Jer. ii. 21, with Isa. iv. 2.

—*my Father is the husbandman.* Matt. xx. 1. xxi. 33. 1 Cor. iii. 9.

2. *Every branch in me that beareth not fruit.* 2 Tim. iii. 5. Rev. iii. 1. See on Matt. vii. 21.

—*he taketh away.* Ver. 6. Matt. xv. 13. 1 Cor. iii. 13. See also Matt. iii. 10, and references.

—*that beareth fruit, he purgeth it,—pruneth, or purifieth it.* Ps. li. 7–13. Isa. xxvii. 6–8, and 1st clause of 9. Mal. iii. 3. Rom. v. 3–5. Heb. xii. 6–11. Rev. iii. 19. See also on ver. 8, below.

3. *Now ye are clean through the word, &c.—or pruned, or purified, καθαρις, referring to καθαρις in preceding verse.* Ch. xiii. 10. xvii. 17. Acts xv. 9. Ephes. v. 26. 1 Pet. i. 22. 1 John iii. 3.

4. *Abide in me and I in you—or as I also in you.* Ch. xiv. 20. 1 Cor. xii. 27. 1 John ii. 28. See on ch. vi. 56.

—*As the branch cannot bear fruit of itself.* See next verse cl. 2; and on ch. i. 16.

5. *the same bringeth forth much fruit.* Rom. vi. 4. viii. 10. Eph. iii. 16–21. Col. i. 6. 2 Pet. iii. 18. See also on Matt. vii. 17, cl. 1.

—*for without me ye can do nothing—or, severed from me ye can bring forth or produce nothing:* (as *οὐκ ἔχω* is rendered, Matt. iii. 8, 10, &c.)—Rom. vii. 18, and viii. 7, 8, with Gal. ii. 20. 2 Cor. xii. 9, 10. Phil. iv. 13. Col. ii. 19.

6. *he is cast forth as a branch, &c.* See ver. 2, clause 2.

7. *and my words abide in you.* Ch. viii. 31. Acts xiv. 22. Col. i. 23. iii. 16. 1 John ii. 14. See on Luke viii. 15, clause 2.

—*ye shall ask what ye will, and it shall be done for you.* Ver. 16. Ch. xvi. 23, 24. 1 John iii. 22. Ps. xxxvii. 4. See ch. xiv. 13, cl. 1.

8. *Herein is my Father glorified that ye bear much fruit.* 2 Cor. ix. 8, and 11–13. Phil. i. 11. 1 Thess. iv. 1–4. Compare Isa. lx. 21, and lxi. 3; and see on Matt. v. 16, cl. 2.

—*so shall ye be my disciples*—i. e. be indeed and continue my disciples, as ver. 10, 14, and ch. viii. 31. Compare 2 Tim. ii. 19, last clause.

9. *As the Father hath loved me so have I loved you : continue ye, &c.* This verse introduces the two next, and is explained by them.

10. *ye shall abide in my love*—or *continue*, as in the preceding verse. Ver. 14. Ch. xiv. 21, 23. Heb. x. 38. 1 John ii. 5. iii. 21. v. 3.

—*even as I have kept my Father's commandments, and abide, or continue.* Ch. viii. 29, x. 17, and references. See also on ch. iv. 34.

* 11. *that my joy might remain in you*—rather, *that my joy in you might continue*, (or *abide* as verse 10); parallel to *continue ye in my love*, ver. 9, i. e. *keep your place in my affections*.

—*that your joy might be full.* So ch. xvi. 24. See ch. xvii. 13, and 1 John i. 3, 4.

12. *That ye love one another.* See on ch. xiii. 34.

13. *Greater love hath no man than this, that, &c.* See on ch. x. 11, cl. 2.

14. *Ye are my friends, if ye do, &c.*—as ver. 10, 11. Compare Matt. xii. 50, and references.

15. *Henceforth I call you not servants.* Rom. viii. 15. Gal. iv. 1-7.

—*for all things that I have heard...I have made known unto you.* Compare Gen. xviii. 17, with James ii. 23, and Isa. xli. 8. Ch. xvi. 13-15. 1 Cor. ii. 9-12, and 16. So Ps. xxv. 14.

16. *ye have not chosen me, but*—Ch. xiii. 18. 1 John iv. 10, 19. Compare Deut. vii. 6-8, and ix. 4, 5.

—*and ordained you,—or appointed, ὀρίσας,* as Matt. xxiv. 51. 1 Thess. v. 9. 2 Tim. i. 11. Heb. i. 2. See also 1 Tim. ii. 7, (where alone besides so rendered); and Acts xx. 28, Rom. iv. 17 (*to make for appoint*;) and 1 Cor. xii. 18, 28, *To set.*

—*that ye should go and bring forth fruit.* As relating to the Apostles see Col. i. 6, 1 Thess. i. 5-7, and on Matt. xxviii. 19, 20:—to his disciples in general see above ver. 5, 8.

—*that whatsoever ye shall ask, &c.*—i. e. (and) *that whatsoever*—as another end for which they were *ordained* or *appointed*. See Gr. *ὅτι ὅσα ὑμεῖς ἠθέλητε..., ἡμεῖς τὰς αἰτήσεις,* &c.

17. *that ye love one another.* This charge is again repeated here in a new connexion, namely with ver. 18 &c. following. See the same connexion 1 John iii. 13, 14, and compare Mark ix. 50.

18. *it hated me before it hated you.* 1 John iii. 1. See below, ver. 20, 21.

19. *If ye were of the world, &c.* Ch. viii. 23. xvii. 14-16. Gal. i. 4. 1 Pet. iv. 3, 4. 1 John iii. 12, 13. iv. 5. v. 19.

20. *The servant is not greater than his lord.* Ch. xiii. 16. Matt. x. 24, and references.

21. *all these things will they do unto you for my name's sake,* &c. See on Matt. v. 11, cl. 3.

—*because they know not him that sent me.* Ch. xvi. 3. See on ch. viii. 42.

22. *If I had not come...they had not had sin.* Ver. 24. Ch. iii. 19. ix. 41. James iv. 17.—*No cloke*, or, with Margin, *no excuse*.

23. *He that hateth me hateth my Father also.* 1 John ii. 22, 23. See also on ch. x. 30.

24. *the works which none other man did.* Compare ch. iii. 2, and vii. 31, and ix. 32, 33; and see on ch. v. 36.

25. *They hated me without a cause.* [Ps. xxxv. 19. lxi. 4. cix. 3.]

26. *But when the Comforter is come.* See ch. xiv. 16, *Note* and references.

—*whom I will send unto you.* Matt. iii. 11. Luke xxiv. 49. Acts ii. 33. Ephes. ii. 7, 8. Compare ch. xx. 22.

—*the Spirit of truth,* Ch. xvi. 13. 1 John ii. 27. iv. 1–3.

—*which proceedeth from the Father,* Ch. iii. 34. Matt. iii. 16. Luke xi. 13. Gal. iv. 6.

—*he shall testify of me.* Ch. xvi. 14, 15. Acts iv. 31. v. 32. Heb. ii. 4. 1 John v. 6–8.

27. *And ye also shall bear witness.* See on Luke xxiv. 48.

—*because ye have been with me from the beginning.* Acts i. 21, 22. Luke i. 1, 2.

CHAPTER XVI.

1. *These things have I spoken—viz.* the prediction ch. xv. 18–21.

—*that ye should not be offended, or stumbled* as Matt. xi. 6, i. e. madeto renounce your profession by unforeseen persecution. See Matt. xiii. 21, clauses. 3, 4.

2. *They shall put you out of the synagogues.* Ch. ix. 22, 34. xii. 42. Luke vi. 22.

—*killeth you will think that he doeth God service.* Acts xxiii. 12–14. xxvi. 9–11. Rom. x. 2. See on Matt. v. 11.

3. *because they have not known the Father nor me.* Ch. xv. 21. 1 Cor. ii. 8. 1 Tim. i. 13. See also on ch. viii. 42.

4. *that...ye may remember that I told you.* So ch. xiii. 19. xiv. 29. See on Matt. xxiv. 25.

—*because I was with you.* Matt. ix. 15, and references.

6. *sorrow hath filled your heart.* So ver. 22. Ch. xiv. 1. Luke xxii. 45.

7. *if I go not away, the Comforter will not come.* Ch. vii. 39, and references.

—*I will send him unto you.* See on ch. xv. 26, cl. 2.

8. *And when he is come.*—N.B. The Pentecostal effusion and its effects are spoken of.

—*he will reprove the world*—or convict, or confute, *ἐλεγχο*, not, with Margin, *convince*, which implies *faith* as the result: while conviction against will, or *confutation*, would be the only effect on *the world*, i. e. the haters and persecutors of Christ, as the term had been defined ch. xv. 18–20. See the same term ch. iii. 20, cl. 2, and the passages there referred to.

9. *of sin, because they believe not on me*—i. e. *he will confute the world concerning* (*περὶ*) *their sin* in rejecting me and denying my pretensions. Acts iv. 13–18. v. 26–28, and 32, 33. vii. 54, 57, 58. See also ch. xv. 22, 24. iii. 18.

10. *Of righteousness, because I go to my Father*—i. e. 'con-

cerning (my) righteousness, or innocence and sinlessness, proved by my rising from the dead and not seeing corruption, and also by my ascension to heaven; fulfilling, moreover, this my prediction of sending the Spirit.' Acts ii. 22-27, and 32, 33. iii. 14, 15. xiii. 27, 28. Compare ch. viii. 21.

11. of judgment, because the prince of this world is judged. 'The power of Satan in this world shall receive such a check as will prove that I am the promised Redeemer who shall in due time dethrone him and bruise the serpent's head.' Ch. xii. 31, 32. Luke x. 18. Acts xxvi. 18. Ephes. ii. 1, 2. Col. ii. 15. Heb. ii. 14. Compare Rom. xvi. 20, with Rev. xi. 15-18, and xix. 19-xx. 3.

12. but ye cannot bear them now. Compare Mark iv. 33. 1 Cor. iii. 1, 2. Heb. v. 11-14.

13. he will guide you into all truth—read, into all the truth, referring to ver. 12. See ch. xiv. 26, cl. 2.

—he shall not speak of himself,—read from himself, αὐτοῦ.

—he will shew you things to come, (or tell you, declare to you, αναγγελλω, and so ver. 14, 15, 25; ch. iv. 25. 1 John i. 5, &c.) Joel ii. 28. 1 Cor. ii. 6-10. Ephes. i. 17, 18. 1 Tim. iv. 1, &c. 2 Tim. iii. 1, &c. 2 Thess. ii. 1-3, &c. Rev. xix. 10.

14. He shall glorify me, for he shall receive of mine, &c.—1 Cor. ii. 1-5. 1 Thess. i. 5. 2 Cor. iii. 15-18. See also on ch. xv. 26, cl. 5.

15. All things that the Father hath are mine. See on Matt. xi. 27, cl. 1.

16. A little while, and ye shall not see me. So ch. vii. 33. xii. 35. xiii. 33. xiv. 19.

—and again, a little while, and ye shall see me. Ver. 19-22. xiv. 3, 18. Heb. x. 37. 2 Pet. iii. 8, 9.

20. *ye shall weep and lament.* Ver. 33. Matt. ix. 15. Luke vi. 21.

—*but the world shall rejoice.* Luke vi. 24, 25. Matt. xxiv. 38, 39. 1 Thess. v. 3.

21. *A woman when she is in travail hath sorrow...but &c.* Isa. xxvi. 17—19. Rom. viii. 22, 23.

22. *And ye now therefore have sorrow, but I will see you again.* Rom. viii. 18. 2 Cor. iv. 17, 18. Ps. cxxvi. 5. Compare also ch. xx. 20. Luke xxiv. 40, 41. Acts ii. 46. xiii. 52. 1 Pet. i. 8.

—*and your joy no man taketh from you,—Or no one.* Isa. xxxv. 10. lxvi. 5. Rev. xxi. 3, 4.

23. *And in that day ye shall ask me nothing.*—i. e. *ask me no questions for information* as ver. 19, *ῥωτᾶν*, different from the next *ask* in this verse and ver. 24, 26, which is *αἰτεῖν*. See again ver. 12, 13.

—*whatsoever ye shall ask the Father in my name he will give it you.* See on ch. xiv. 13, 14. xv. 7, 16. See on Matt. vii. 7.

24. *ask, and ye shall receive, that your joy may be full.* So ch. xv. 11. Compare ch. xvii. 13, and ch. i. 16, and references.

25. *have I spoken to you in proverbs,—or, with Margin, parables, and so again in this verse, and ver. 29; as ch. x. 6, which see.*

—*when I shall no more speak unto you in proverbs.* See Luke xxiv. 27, 45. Acts i. 3.

—*but I shall shew you plainly of the Father—(or speak to you, tell you, ἀναγγελλω, as ver. 13.)* Ver. 15. Ch. xiv. 20. Ephes. ii. 18. 1 John i. 3.

27. *For the Father himself loveth you because, &c.* See on ch. xiv. 23.

—*have believed that I came out from God.* Ver. 30. See on ch. viii. 42.

28. *I came forth from the Father.* Ch. iii. 13, cl. 2.

—*and go to the Father.* Ch. vii. 33, cl. 2.

30. *thou knowest all things.* So ch. xxi. 17. See on Matt. ix. 4.

32. *that ye shall be scattered, every man to his own.* Matt. xxvi. 31, and references.

—*and yet I am not alone, because, &c.* So ch. viii. 16, 29. See ch. xiv. 10, 11.

33. *that in me ye might have peace.* See on ch. xiv. 27.

—*In the world ye shall have tribulation.* Ver. 1, 2. Ch. xv. 18–20. 1 Thess. iii. 3, 4. 2 Tim. iii. 12. 1 Pet. v. 9. Rev. vii. 14.

—*But be of good cheer.* See ch. xiv. 1.

—*I have overcome the world.* Rom. viii. 35–37. 2 Cor. ii. 14. 1 John iv. 4. v. 4, 5. Rev. xii. 11.

CHAPTER XVII.

1. *and said, Father.* For other instances of the Saviour's praying see under Matt. xiv. 23, cl. 2.

—*the hour is come.* See on ch. vii. 30.

—*glorify thy Son.* Ver. 5. Ch. vii. 39. xii. 16, 23. Acts iii. 13. 1 Pet. i. 21.

—*that thy Son also may glorify thee.* Ch. xiii. 31, 32. xiv. 13. Phil. ii. 10, 11. Ephes. i. 3, 6, 10–12. See Luke ii. 14. clause 1.

2. *As thou hast given him power over all flesh.* Dan. vii.

13, 14. Acts x. 36. Rom. xiv. 9. Compare Jer. xxxii. 27 ; and see also on Matt. xi. 27.

—*that he should give eternal life.* See on ch. i. 4, cl. 1 ; and iii. 16, cl. 4 ; and iv. 14 ; and xi. 25.

—*to as many as thou hast given him.* Ver. 6, 9, 11, 24. Ch. vi. 37, 39, 45. x. 26–29. xviii. 9. Heb. ii. 13.

3. *And this is life eternal, that they might know thee,* Job xxii. 21. Jer. ix. 23, 24. xxxi. 33, 34. 2 Cor. iv. 6. 2 Pet. i. 2–4. 1 John v. 20.

—*the only true God,* Isa. xliv. 6–9. Jer. x. 10–12. 1 Cor. viii. 4–6. 1 Tim. vi. 15, 16. Compare 2 Chron. xv. 3–5.

—*and Jesus Christ,* Ver. 25. Ch. i. 18. xiv. 6–10. 2 Cor. iv. 6. 1 John v. 11–12.

—*whom thou hast sent.* See on ch. iii. 34, cl. 1 ; and Luke iv. 18, cl. 2.

4. *I have glorified thee on the earth : I have finished the work*—or, *by accomplishing the work,* reading *τελειωσας* for *ετελειωσας* with almost all the ancient MSS. and Versions. See ver. 6 ; and ch. iv. 34, and references.

5. *with the glory which I had with thee before the world was.* Ch. i. 1–3. iii. 13. vi. 62. 1 Cor. xv. 47. Phil. ii. 6, 7. Col. i. 15–17.

6. *I have manifested thy name.* Ver. 26. Exod. iii. 13, 14. vi. 2, 3. xxiii. 21. xxxiv. 5–7. Ps. xxii. 22, (with Heb. ii. 12.) See on Matt. xi. 27, cl. 2.

—*which thou gavest me out of the world.* Ver. 14–16. Ch. xv. 19, and references.

—*thine they were.* Ver. 9, 10. Rom. viii. 28–30. Eph. i. 4–11. 2 Thess. ii. 13, 14. Compare Ezek. xviii. 4.

—*and thou gavest them me.* Ver. 2. cl. 3.

8. *the words which thou gavest me.* See on ch. vii. 16.

—*that I came out from thee...that thou didst send me.* See on ch. viii. 42, cls. 2, 3, and *Note*; and iii. 34, cl. 1.

9. *I pray for them.* Luke xxii. 32. Rom. viii. 34. Heb. vii. 25. ix. 24. 1 John ii. 1. Compare ch. xiii. 1, cl. 3.

—*I pray not for the world*—i. e. those so named in the preceding context as hating Christ and having rejected his word, ch. xv. 18–20, xvi. 8, 9; or the sense may be—*I pray not (now) for the world*: See Luke xxiii. 34.

10. *And all mine are thine, and thine are mine.* Ch. xvi. 15, and x. 27–30.

—*and I am glorified in them.* Acts. xix. 17. Phil. i. 20. 2 Thessa. i. 10. Rev. v. 11–14.

11. *Holy Father.* This title is adopted here as suited to the subject of the petition following to ver. 19, which is the *sanctification* of the disciples. Compare ver. 17, Gr. *ἁγιασεν*, with *ἁγιά* here; and see Lev. xix. 2.

—*keep through thine own name those, &c.* Ver. 15, 17. 1 Pet. i. 5. Jude 1.

—*that they may be one as we are.* Rom. xv. 5, 6. 1 Cor. i. 10. xii. 12–14. Eph. iv. 3–5. See also ver. 21.

12. *I have kept, and none of them is lost,* See on ch. vi. 39.

—*but the son of perdition.* Ch. vi. 70. Acts i. 25. Matt. xxvi. 24.

Note.—This title occurs once more 2 Thessa. ii. 3; with which compare Rev. xvii. 8, 11.

—*that the Scripture might be fulfilled.* [Ps. lxxix. 25, and cix. 8, with Acts i. 16–20.]

13. *have my joy fulfilled in themselves.* So ch. xv. 11, and xvi. 24.

14. *I have given them thy word.* Compare Matt. xi. 25, clause 3.

—*and the world hath hated them, because, &c.* See on ch. xv. 18, 19.

—*even as I am not of the world.* Ver. 16, 19.

15. *but that thou shouldest keep them from the evil.* See on Matt. vi. 13, cl. 2.

17. *Sanctify them through thy truth.* Ps. xii. 6. xix. 7–9. cxix. 11. Ephes. iv. 21–24 (*Margin*). 2 Thessa. ii. 13. Tit. ii. 14. 2 Pet. i. 4. 1 John i. 5, 6. See also on ch. xv. 3.

—*thy word is truth.* Ver. 6, 14. Ch. viii. 32, 40, 44, 45. xviii. 37. Eph. i. 13.

18. *even so have I also sent them.* Ch. xx. 21. Heb. iii. 1, with Luke vi. 13. Compare Matt. x. 40.

19. *I sanctify myself*—i. e. *set myself apart* to the work of revealing *the truth* or *name* of God before mentioned. See ch. x. 36, and on Luke iv. 18, cls. 1, 2; and Mark i. 24, cl. 2.

—*that they also might be sanctified through the truth.* 1 Cor. i. 2, 30. Heb. ii. 11. x. 10, with 7. See above, ver. 17.

21. *That they all may be one.* Ch. x. 16. Rom. xii. 5. Gal. iii. 27, 28. Ephes. iv. 11–13. See also on ver. 11, clause 3.

—*as thou Father art in me...that they also &c.* See on ch. vi. 57.

—*that the world may believe.* Ch. xiii. 34, 35. Acts ii. 47, (with 42–46,) and v. 12–14, compared with Tit. iii. 3; and Gal. v. 22, with 20, 21. See also ver. 23, and *Note*.

22. *And the glory which thou gavest me I have given them,*

that, &c. Rom. viii. 17. 2 Tim. ii. 12. Phil. iii. 21. Col. iii. 4. 1 John iii. 2. Rev. iii. 21. xx. 4.

23. *that the world may know that thou hast sent me, &c.*

Note.—From this verse compared with the one before, it appears that the conviction to be produced in the world which is the subject of this prayer of our Lord cannot be fully realized till the church is *made perfect in one* by participation of *the glory* of Christ hereafter as well as of his grace now; though their unity with Him and with each other in the latter—in the Spirit and in the truth—should have this effect now in measure.

24. *be with me where I am.* See on ch. xii. 26, cl. 2.

—*that they may behold my glory.* Ver. 5. Acts vii. 55, 56. Rev. vii. 9–17, compared with xix. 14.

25. *O righteous Father.* 1 Pet. ii. 23. Ch. viii. 49, 50. Rom. iii. 3, 4. Matt. xi. 25, 26.

Note.—This title seems here to contrast with the unrighteous opposition of *the world* to Christ, from the words following—*the world hath not known thee*: the cause of which was that *their deeds were evil*, as stated ch. iii. 19. See also ch. viii. 44–46: and compare ver. 11, above.

—*the world hath not known thee.* Ch. viii. 19. xv. 21. xvi. 3.

—*but I have known thee.* Ch. vii. 29. viii. 55. See on Matt. xi. 27, cl. 2.

—*these have known that thou hast sent me.* Ver. 8. Ch. vi. 68, 69. xvi. 27, 30.

26. *I have declared unto them thy name, and will declare it.* —*rather, have made known...and will make known*, γνωρίζω, as ch. xv. 15, and usually elsewhere: i. e. *have made known* while with you; and *will make known* further by the Comforter promised after my ascension.

—*that the love wherewith thou hast loved me may be in them.* See on ch. xiv. 23.

CHAPTER XVIII.

1. *he went forth...over the brook Cedron where was a garden.*
[Matt. xxvi. 36-46. Mark xiv. 32-42. Luke xxii. 39-46.]
Compare 2 Sam. xv. 23.

2. *Jesus oftentimes resorted thither.* See Luke xxi. 37, and xxii. 39.

3. *Judas then, having received a band,—rather the band,* (i. e. the Roman cohort then on duty,) *and* (in addition to them) *officers from &c.* see Mark xiv. 51. [Matt. xxvi. 47-50. Mark xiv. 43-46. Luke xxii. 47.] See Matt. xxvi. 55, 56.

4. *knowing all things that should come upon him.* See on Matt. xvi. 21.

6. *they went backward and fell to the ground.*

Note.—This fact of the guards being thus awe-struck merely by a look from the Lord shews how completely his surrender of himself to die was voluntary, illustrating his own words Matt. xxvi. 53, 54, and John x. 18. Compare Acts ix. 3.

9. *That the saying might be fulfilled.*—i. e. in the fullest and most literal sense. [Ch. xvii. 12.]

10. *Then Simon Peter having a sword drew it.* [Matt. xxvi. 51-54. Mark xiv. 47. Luke xxii. 49-51.]

11. *the cup which my Father hath given me,* See on Matt. xx. 22, cl. 1; and on ch. iv. 34.

12, 13. *Then the band...took Jesus...and led him away to Annas first.* [Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54.]

Note.—Matthew says *led him away to Caiaphas the High Priest*, and Mark and Luke to *the High Priest*, which is explained by ver. 24 of this chapter, which says that *Annas sent him bound unto Caiaphas the High Priest*: the cause of which is that Annas had been deposed from the High Priesthood by the Roman power, and could not therefore act openly in that office, though still so called and recognized by the Jews as appears from Acts iv. 6.

14. *Now Caiaphas was he which gave counsel, &c.* [Ch. xi. 50.]

15—18. *And Simon Peter followed Jesus.* [Matt. xxvi. 58, and 69, 70. Mark xiv. 54, and 66—68. Luke xxii. 54—57.]

—*another disciple*,—read with Gr. *the other disciple*, i. e. *John* himself who writes; who never mentions himself by name. Compare ch. xx. 2, 3, 4, 8.

20. *I spake openly to the world, &c.* Ch. vii. 14, and 25, 26, 29. See also Matt. iv. 23, cl. 1, and references.

22. *struck Jesus with the palm of his hand*—or, with Margin, *with a rod*; lit. *gave him a slap*, *ῥαπισμα*, only here and xix. 3, and Mark xiv. 65; but *ῥαριζω*, Matt. xxvi. 67, and v. 39. Compare Jer. xx. 2, and Acts xxiii. 2.

25—27. *And Simon Peter stood and warmed himself, &c.* [Matt. xxvi. 71—end. Mark xiv. 69—end. Luke xxii. 58—62.]

Note.—As generally understood these verses record the *second* and *third* denials by Peter, related by the other Evangelists in the passages here referred to as parallel; the differences in this view being reconciled as in the Notes on Matt. xxvi. 34, and Mark xiv. 69, which see.

Another view worthy of attention is that of Pilkington, adopted by Townsend, that as the three denials occurred in three different places and at some interval—the *first*, as here, at the fire in the hall: the *second* in the porch (Matt. xxvi. 71. Mark xiv. 68, 69), and the *third* “about the space of one hour after” (Luke xxii. 59,) in the place where Jesus was guarded by the soldiers—so there were several repeated denials

on each occasion, (as certainly on the third Matt. xxvi. 74), and that thus, while on the first at the fire, the only one recorded by John, Peter had denied Christ thrice before the cock crew at all, so before the cock crew *twice* he had denied him not only three several times but in three several places; fulfilling the prediction of Christ literally in both wordings of it. (compare Matt. xxvi. 34, and Luke xxii. 34, and John xiii. 38, with Mark xiv. 72), and harmonizing completely the various evangelical accounts.

28. *Then led they Jesus...unto the hall-of-judgment,—i. e. The Prætorium* as Mark xv. 16. [Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1.]

—*but that they might eat the Passover.* See Note on Matt. xxvi. 17.

31. *It is not lawful for us to put any man to death.*

Note,—From ch. viii. 5, Luke iv. 29, Acts vii. 57, &c. it would appear that the Jews had the power of life and death at least in *sacred* causes: But they preferred that the death of Christ should be the act of the Roman power, and even changed the charges against him from ecclesiastical to civil or political with this view; probably from fear of the people's odium, but in fact overruled to fulfil thus (as the next verse states) his own prophecy not in itself likely—that he should be crucified by *the Gentiles* (Matt. xx. 19,)—by which also the whole power of Satan in the world was engaged in the act and implicated in its guilt; in type of a greater confederation of the same power in both departments on the eve of the Lord's Second Advent: Compare Ps. ii. 1, 2, as quoted Acts iv. 24–28, with Rev. xix. 19.

33. *and said unto him, Art thou the king of the Jews?* [Matt. xxvii. 11. Mark xv. 2. Luke xxiii. 3.]

34. *Sayest thou this thing of thyself,—i. e. 'Have you from your own knowledge any reason to suspect me of seditious intentions?'*

36. *my kingdom is not of this world,—i. e. shall not owe its*

establishment, like kingdoms in general, to *worldly policy or warfare*, as explained by the rest of the verse ; but yet in the world though not of it—not *from hence*, but *from heaven* at his “appearing and kingdom.” See Dan. ii. 44, 45, and vii. 13, 14, 27, and Rev. xi. 15. Compare ch. vi. 15.

37. *Thou sayest that I am a king,—Point, Thou sayest ; that I am a king*, a form of assent : See Matt. xxvii. 11.

—*that I should bear witness unto the truth.* 1 Tim. vi. 13. Rev. i. 5. iii. 14. See also on ch. xiv. 6, cl. 2.

—*Every one that is of the truth heareth my voice.* Ch. vi. 45. vii. 17. viii. 47. x. 26, 27. Matt. xvii. 5. 1 John iii. 19. iv. 6. v. 20.

38. *What is truth ?* The omission of the Article here makes this question of Pilate irrelevant, which should have been *What is the truth*—not *truth* in general, but *the truth* of which Jesus had declared himself the *witness*.

—*I find in him no fault.* So ch. xix. 4, 6. See on Matt. xxvi. 60.

39, 40. *that I should release unto you one at the Passover.* [Matt. xxvii. 15–17, 20, 21. Mark xv. 6–11. Luke xxiii. 17–19.]

CHAPTER XIX.

1—3. *Then Pilate therefore took Jesus, and scourged him.* [Matt. xxvii. 26–30. Mark xv. 15–19. Luke xxiii. 24, 25.] See Matt. xx. 19, and references.

4. *that ye may know that I find no fault in him.* So ver. 6, and ch. xviii. 38. See on Matt. xxvi. 60.

6. *Crucify him, crucify him.* Ver. 15. Acts iii. 13.

7. *we have a law*—referring to Lev. xxiv. 16, Deut. xiii. 1-5, &c.

—*because he made himself the Son of God.* Ch. v. 18. x. 32, 33. See *Note* on Matt. xiv. 33.

11. *Thou couldst have no power at all against me except* &c. Chr. x. 18. Matt. xxvi. 53. See also on ch. vii. 30, above.

12. *thou art not Cæsar's friend.* See on ch. v. 44.

—*whosoever maketh himself a king.* Compare Luke xxiii. 2, and Acts xvii. 7.

14. *and about the sixth hour.*

Note.—Seven of the best MSS. and several of the ancient Fathers (for which see Bloomfield and Townsend in loco) read *third*, τρίτη, here for *sixth*; so removing the apparent discrepancy between this Evangelist and Mark ch. xv. 25, who says *It was the third hour and they crucified him*,—i. e. *nine* by the Jewish reckoning: the error consisting merely in writing τ for ς, the numbers being noted in the ancient MSS. by letters. Another solution is that the Evangelist John reckoned time according to the Roman or Asiatic method, and that he here states that it was *about six in the morning* when Pilate *passed sentence*, between which and the execution sometime elapsed as intimated ver. 16, 17, so bringing the crucifixion itself to *nine*. See however Granville Penn's *Note*, who would retain the reading *sixth*, but at ver. 25 below, from which place he shews reason for concluding it to have been accidentally transposed.

15. *We have no king but Cæsar.* See on Luke xix. 14.

16—18. *And they took Jesus and led him away, &c.* [Matt. xxvii. 31-33. Mark xv. 20-22. Luke xxiii. 26, 32, 33.]

18. *and two other with him.* [Matt. xxvii. 38. Mark xv. 27, 28. Luke xxiii. 32, 33.] See also Luke xxiii. 39-43.

19. *And Pilate wrote a title.* [Matt. xxvii. 37. Mark xv. 26. Luke xxiii. 33.]

Note.—The Evangelists give this title with some variety;—

viz. Matthew, *This is Jesus the King of the Jews* ; Mark, *The King of the Jews* ; and so Luke, *This is the King of the Jews* : John, *Jesus of Nazareth the King of the Jews*, on which see the dissertation of Dr. Townson in Townsend's Chron. Arr.—who suggests that it was written differently in the different languages—in *Hebrew* as by Matthew ; in *Greek* as by John ; and in *Latin* as by Mark and Luke. It is remarkable that they all give the words *The King of the Jews*, on which see Matt. xxvii. 37, *Note* and references.

23, 24. *took his garments and made four parts.* [Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34.] Ps. xxii. 18.

25. *Now there stood by the cross of Jesus his mother, &c.* [Matt. xxvii. 55, 56. Mark xv. 40, 41. Luke xxiii. 49.]

—*Cleophas.* See Luke xxiv. 18, and Matt. x. 3. (9).

26. *the disciple...whom he loved,—i. e. John.* See on ch. xiii. 23, cl. 2.

—*Woman,* On this address see *Note* to ch. ii. 4.

28. *that all things were now accomplished.* Luke xviii. 31. xxii. 37. Acts xiii. 29. See ver. 30, below.

—*that the Scripture might be fulfilled,—namely Ps. lxix. 21.* See on Matt. xxvi. 54.

—*they filled a sponge with vinegar.* [Matt. xxvii. 48. Mark xv. 36. Luke xxiii. 36.]

30. *It is finished.* See above, ver. 28, cl. 1 ; and ch. iv. 34. xvii. 4. Rom. x. 4. Heb. vii. 11, and x. 11—14. Compare also Heb. ii. 10, and v. 8, 9, and xii. 2, *Gr.*

—*gave up the ghost.* See on Matt. xxvii. 50, and Mark xv. 37.

31. *because it was the preparation.* Ver. 42. Mark xv. 42.

—*that the bodies should not remain upon the cross.* Compare Deut. xxi. 22, 23.

—*that Sabbath day was an high day*, i. e. as being the *fifteenth of Nisan* as well as a *Sabbath*: See Lev. xxiii. 5—8.

34. *came thereout blood and water.* 1 John v. 6—8,

35. *and his record is true, &c.* See 1 John v. 9—11.

36. *A bone of him shall not be broken.* [Exod. xii. 46. Num. ix. 12.]

37. *They shall look on him whom they pierced.* [Zech. xii. 10.] Compare Ps. xxii. 16, 17. Rev. i. 7.

38—end. *And after this, Joseph of Arimathea, &c.* [Matt. xxvii. 57—61. Mark xv. 42—end. Luke xxiii. 50—56.]

39. *And there came also Nicodemus.*—Ch. iii. 1, 2. vii. 50—52.

40. *as the manner of the Jews is to bury*—i. e. *to prepare for burial*; *εταφιαζω*, only here and Matt. xxvi. 12. Compare *εταφιασμος* in the parallel places to the latter, Mark xiv. 8. John xii. 7.

CHAPTER XX.

[N.B. On the order of the events in the combined narratives of the Resurrection, see the HARMONY at the end of this Gospel.]

1. *The first day of the week cometh Mary Magdalene early.* [Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.] See Matt. xxvii. 56, clause 1.

—*and seeth the stone taken away.* See Matt. xxvii. 60, 66, and xxviii. 2; and Mark xvi. 3, 4.

2. *the other disciple*—i. e. *John.* See on ch. xiii. 23, cl. 2.

9. *they knew not the Scripture that he must rise.* Ps. xvi.

10, with Acts ii. 25, 31; and xiii. 34, 35, with Isa. lv. 3, and 1 Chron. xvii. 11-14, and 2 Sam. xxiii. 5. See also on Mark ix. 10, and 32.

14. *and knew not that it was Jesus.* So ch. xxi. 4, and Luke xxiv. 16, 31.

17. *Touch me not, for &c.*—i. e. 'Lay not hold of me' (as though to detain him) 'for I shall be yet some time with you, but go without delay, &c.'—See on Matt. xxviii. 9, cl. 2.

—*but go to my brethren.* See Matt. xii. 50 and references.

—*to my Father and your Father.* Ch. i. 12-14. Mark xiv. 36, with Gal. iv. 6. John xiv. 19, 20. Ephes. i. 3-5. iii. 14, 15. 1 John i. 3. iii. 1.

—*my God and your God.* Ephes. i. 17. Heb. i. 9. xi. 16. Jer. xxxi. 33. Rev. xxi. 3.

19. *being the first day of the week.* Ver. 26. Acts xx. 7. 1 Cor. xvi. 2.

—*when the doors were shut...came Jesus,*—i. e. causing the doors to open preternaturally, as Acts v. 19, 23, and xii. 6-10.

—*Peace be unto you.* So ver. 21, 26. See on ch. xiv. 27, clause 1.

20. *Then were the disciples glad when &c.* Compare Rom. iv. last, with v. 1, 2. 1 Cor. xv. 14, and 19, 20, and 56, 57.

—*the Lord.* So ver. 25, 28; and xxi. 7, 12, 15.

21. *as my Father hath sent me, even so send I you.* See ch. xvii. 18; and compare 2 Tim. ii. 2.

22. *he breathed on them, and saith,* See on ch. xv. 26, cl. 2. (*ἐμφυσᾶν*, only here).

23. *whose-soever sins ye remit, they are remitted.* Matt. xvi. 19. xviii. 18. 1 Cor. iv. 18-21. v. 3-5. 2 Cor. ii. 10.

24. *Thomas, one of the twelve, called Didymus.* See on Matt. x. 3, (7).

28. *my Lord and my God.* See on Luke ii. 11, cl. (3); and above, ch. i. 1, cl. 4.

29. *because thou hast seen me thou hast believed.* Ch. iv. 48. vi. 30.

—*blessed are they that have not seen and yet have believed.* Luke i. 45. 1 Pet. i. 8. 2 Cor. v. 7. Heb. xi. 1, 13, 27. See also on Matt. viii. 13.

30. *And many other signs truly did Jesus...which are not written.* See Matt. viii. 16, and references; and Acts i. 3.

31. *But these are written that ye might believe,* Luke i. 3, 4. Rom. xv. 4. 2 Tim. iii. 15. 1 John i. 1-4.

—*that Jesus is the Christ.* See on Luke iv. 18, cl. (1).

—*the Son of God.* See on Matt. xiv. 33, references and Note.

—*and that believing ye might have life, &c.* See on ch. iii. 16, cl. 4.

—*through his name,*—i. e. the Truth revealed by him under the names just mentioned, as *Jesus, the Christ* or *Messiah*, and *the Son of God*.

CHAPTER XXI.

1—13. *After these things Jesus shewed himself again &c.* On the miracle here recorded and its results compare Luke v. 1—11.

7. *when Simon Peter heard that it was the Lord, he girt &c.* i. e. in his haste to come to Jesus he would not wait to go as

the others did in the ship ver. 8. Compare Matt. xvi. 15, 16. xxvi. 33. John xviii. 10.

14. *This is now the third time, that Jesus shewed himself—* i. e. the third time recorded in this Gospel, (ch. xx. 19, 26.); or to his disciples collectively : See the Harmony.

15. *lovest thou me more than these ?* referring to this Apostle's profession Matt. xxvi. 33.

—*Feed my lambs.* See Matt. xviii. 6, 10, 1 John ii. 12, 13, and next verse.

16. *Feed my sheep*—(read *Tend*, ποιμαίνε; a different word from that so rendered ver. 15 and 17; by observing which there are three distinct charges here given—*Feed my lambs, Tend my sheep, Feed my sheep.*) Acts xx. 28. 1 Pet. 1-4. See also ch. x. 1, 2, &c. Matt. xxv. 32, 33. Heb. xiii. 20.

17. *He saith unto him the third time.* Compare Matt. xxvi. 34.

—*thou knowest all things.* Ch. ii. 24, 25. v. 42. See also on Matt. ix. 4.

19. *This spake he signifying by what death &c.* 2 Pet. i. 14. Compare Phil. i. 20.

—*Follow me.* Ch. xiii. 36. See also on Matt. xvi. 24, clause 2.

22. *that he tarry till I come.*

Note.—Some eminent Expositors consider that our Lord must have intended here by his *coming* the then approaching day of judgment on the Jewish nation, rather than his second coming in glory; influenced by the fact that John survived the former. But though that event was an eminent type of the Second Advent it is not expressly termed his *coming*; and accordingly the report founded on these words, ver. 23, shews that the Lord was understood to speak of his actual coming again at the last day.

25. *And there are also many other things which Jesus did the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.*

Note.—That the passage contained in this and the preceding verse is not part of the Evangelist's text, but a marginal note of an early critic and copyist, introduced at a later period into the text, is affirmed by ancient tradition; (see the *Scholion* or Marginal Note cited from one Codex by Wetstein, and from several others by Birch in G. Penn's Annotations in loco); and is decided by the strongest internal and presumptive evidence. For, *first*, the hyperbole it contains is without precedent in Scripture and inconsistent with the strict truth which characterizes inspired writing. *Second*, how the Evangelist would have expressed himself in this case we are not left to conjecture, as he has actually stated the same fact, but without the hyperbolical addition, ch. xx. 30, 31, in the words—“*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ the Son of God: and that, believing, ye might have life through his name:*” which real conclusion of the Gospel evidently suggested the verse in question to some one who, not perceiving that this whole chapter is evidently a postscript of the Apostle's, conceived that the Gospel had an unfinished appearance without something more, and at the same time thought it better to diversify a little the Apostle's own conclusion than merely to repeat it. And, *third*, the form of expression betrays another hand in the person of the verbs—first, “*we know*,” speaking of the Evangelist's testimony, plainly giving the judgment on it of persons other than himself: (see again how he would have expressed himself ch. xix. 35): and more plainly still the second verb, “*I suppose*,” where,—independant of the fact so remarkable in this Gospel that the Evangelist never speaks of himself in the first person—he is made here by a most abrupt transition to speak of himself in the first and the third person in the same sentence; *This is the disciple WHICH TESTIFIETH of these things—I suppose that even the world itself &c.*



A HARMONY
OF
THE FOUR GOSPELS,

ON THE PLAN OF NEWCOME, AND FOLLOWING THE
CHRONOLOGICAL ARRANGEMENT OF TOWNSEND.

MADE EXPRESSLY FOR THIS WORK.

SECTION I.—*The Birth of Christ to his Temptation.*

<i>Events.</i>	<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
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Annunciation of the Angel to Mary, ...			26—38.	
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Birth of John the Baptist :—Zacharias's Song, ...			57—end.	
An Angel forewarns Joseph of the Birth of Jesus, ...	i. 18—end.			
<i>Birth of Christ at Bethlehem,</i>			ii. 1—7.	
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Return from Egypt : Abode at Nazareth, ...	19—end.		41—end.	
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<i>Baptism of Christ at Bethabara,</i>	13—end.	9—11.		
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SECTION II.—*From the Temptation of Christ to the Imprisonment of John.*

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Purges the Temple at the Passover,				13—end.
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SECTION III.—*The Commencement of the more Public Ministry of Christ to the Mission of the Twelve.*

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Peter's Mother-in-law cured of Fever,	viii. 14, 15.	29—31.	38, 39,	
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A Leper healed,	viii. 1—4.	40—end.	v. 12—16.	
A Paralytic healed: Christ forgives sin,	ix. 2—8.	ii. 1—12.	17—26.	
Matthew called,	9.	13, 14.	27, 28.	

<i>Events.</i>	<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
Miracle at Bethesda, and Discourse following asserting Christ's prerogative as the Son of God, ...	 xii. 1—8.	 23—end.	 vi. 1—5.	v. all.
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<i>Election of the Twelve Apostles</i> , ...	v. vi. vii.		20—end.	
Sermon on the Mount, ...	viii. 5—13.		vii. 1—10.	
Centurion's Servant healed, ...			11—17.	
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John's message to Christ from the prison : Christ's testimony concerning him, and against the Jews, . . .	20—24.			
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